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OR,

GOSPEL

AND

LIBERTY:

Against Ancient and Modern

PAPISTS.

By *E.G.* Preacher of the VVord.

The Second Edition, Corrected and Amended.

Stand fast in the Liberty, wherewith Christ hath made us free, and be not entangled again with the Yoke of Bondage, (Popery.) Gal. c. 5. v. 1.

LONDON,
Printed for *William Grantham*, in *Cock-Pit-Alley*, in *Wild-Street*. 1687.

THE

PREFACE,

To the Children of the Reformation.

BE not concerned to know whose hand it is which holds the Link, but follow the light it gives: Reach your hand to receive this Treatise, which marks the shore, where the Ark *of our Reformation, shatter'd by a Deluge of Troubles, may rest; which is a Holy Liberty to all and each person to believe or not believe, act or not act, as he pleases, with a safe Conscience, according to the Principles of our Reformation. We generally lament the convulsions which shake our Church and State, through the diversity of Opinions professed by our several Congregations; some Remedies have been applied to bring us to Peace and Conformity, but all have proved ineffectual; some of our Doctors judge, nothing can cure our Disease but a General Council or supream Authority, to whose Sentence we should all submit; but this, besides that it is Popish, to grant any humane power for to oblige our Consciences against our Judgments in matters of Religion, is but an imaginary Remedy for a real Evil: For, it's not in the Reformation as in Popery; in this there is a supream Authority for to convene the Pastors of divers Kingdoms to a general Council, in our Reformation there is none; Popery believes it's Councils and Popes* infallible, *and therefore they*

cannot but acquiesce, because an infallible Sentence leaves no doubt of the Truth; but in the Reformation, all Councils and humane Authority are fallible, *and consequently their Decisions may be doubted of, and we are never certain of the Truth.*

Others judge, the Remedy of our Disease can be no other but Pills of Persecution, penal Laws, Acts of Parliament, Ordinances of Synods, forcing Men to Conformity; but this has proved not only destructive to the peace of the Church, but has shook the very foundation of our Reformation: For if we must believe under severe penalties what the State and Ecclesiastical Authority will have us believe, then Scripture may be no more our Rule of Faith, but the State and Church, which tells me what I must believe, and we must be deprived of the right and power of Interpreting Scripture, and believing it in the sense we think it to be the true, and yet our whole Reformation is cemented and was first raised upon this Holy Liberty; that every one should read Scripture, interpret it, and believe whatever he thought was the true sense of it, without any compulsion or constraint for to believe either Church, State, University, or Doctors, if we did not judge by Scripture his Doctrine was true.

If prudence had as great a share in our conduct, as passion, we should regulate our future, by the effects of our past actions; and if we will cast an eye back to the transactions of later Years, we shall find this compulsion of Mens Consciences has produced but confusion in our Church, and fatal disturbances in our State, contrariwise, never did our Reformation enjoy more peace, shin'd with more lustre, and held its course with more happiness, than when none was molested for his Profession, but every one had liberty to believe and teach what Doctrine and sense one thought to be the most conformable to Scripture. Consider the infancy of the Reformation, when God raised Luther *to repair the ruines of the Church; how of a sudden it spread it self in* Germany, France, Holland, Poland, Scotland, *and* England, *and by what means? Was it not by taking away all constraint of Mens Consciences (used then only in the Popish*

Popiſh Church,) *our bleſſed Reformers taking to themſelves and giving to others, a Holy Liberty for to teach and believe whatever they judged to be the Doctrine and true ſenſe of Scripture, tho it ſhould be againſt the received opinion of the Councils, Church, Univerſities and Doctors? Look into the Reign of* Edward *the* VI. *then did our Reformation flouriſh in* England; *and was miraculouſly propagated by the Liberty of* Martin, Bucer, Cranmer, Ochinus, Peter Martyr, *and others in teaching* Calviniſm, Lutheraniſm, Zuinglianiſm, *by Scripture as every one underſtood it: Deſcend to the Reign of Queen* Mary; *then the light of the Goſpel was eclipſed, becauſe the flock was again Popiſhly compelled to believe, not what they judged by Scripture to be true, but what the Pope and Church judged was ſuch: come down a ſtep lower to Queen* Elizabeths *time, then the flock recovering that Holy Liberty for to believe what each one thought was the Doctrine of Scripture; the Reformation gained ground, our ſeveral Congregations lived peaceably, for tho Proteſtancy was eſtabliſht the Religion of the Land, others were not oppreſſed, nor their Liberty conſtrained by compulſions: Step down a degree lower to King* James *his time, the Reformation held its courſe as proſperouſly as in Queen* Elizabeths *time, becauſe Mens Conſciences were not oppreſſed; all Reformed Brethren had full Liberty to believe as they pleaſed, the* Proteſtancy *was the Religion of the King: Look down a ſtep lower to King* Charles *the firſt's Reign his Majeſty carried with a Godly Zeal of reſtraining the diverſity of Opinions, begot by the Liberty enjoyed in his predeceſſors times, would by new Laws and Ordinances force the flock to an Uniformity of Doctrine, but our zealous Brethren the* Presbyterians, *impatient of any conſtraint in affairs of Religion, and pleading for the Evangelical Liberty of our Reformation, for to believe nothing, nor uſe any Rites or Ceremonies, but as each one judged by Scripture to be convenient, they covenanted againſt his Majeſty and Biſhops; and the Storm grew to that height, that both Church and State were drown'd almoſt in the Blood of our Reformed Brethern: Laſtly, look upon our Realm as it is at preſent, the ſymptoms of*

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diſſatisfactions which you may read and hear in Coffe-Houſes, *in publick and private Converſations : the ſparkles of jealouſies, which appear in our Land, the cabals againſt our Government, the animoſity of divided parties, the murmur and complaints of all, what's all this but the ſmoke of that hidden fire of Zeal, wherewith* Proteſtants *would force* Presbyterians *by penal Laws, to profeſs their Tenets,* Presbyterians *exclaim againſt Proteſtancy, as againſt* Popery, Quakers *judge both to be limbs of Satan,* Anabaptiſts *look on all three, as children of Perdition : and no Congregation would give Liberty for to profeſs any Tenets but its own ; inſomuch that if you conſider all well, each of our congregations are as ſevere Tyrants over our judgments and conſciences, as* Popery *was, and our Reformation comes to be in effect but an exchange of one* Italian Pope, *for many* Engliſh *ones : For as in* Popery, *we muſt ſubmit our Judgments to the* Pope and Church of Rome, *or be eſteemed putrid rotten Members, and be ſhut out of Heavens Gates, and ſuffer* Inquiſitions, Perſecutions, Excommunications, *and what not, ſo among us, you muſt believe Scripture, as Interpreted by the* Church of England, *or you are condemned by them, you muſt believe Scripture, as Interpreted by the* Presbyterians, *or you are accurſed by them, you muſt believe as* Anabaptiſts *do or you are damn'd by them, and not one Congregation among us, but would Root all the others out of the World, if it could, and we do not fear that danger whereof* S. Paul, Gal. 5. 15. *warns us,* we bite and devour one another, let's take heed, we be not conſumed one of another ; *giving us likewiſe a wholſome advice in the ſame place, how to prevent this Evil,* Stand faſt in the Liberty wherewith Chriſt has made us free, and be not entangled again with the Yoke of Bondage: *The World did groan under this heavy Yoke in* Popery : *wherein our Rule of Faith, was Scripture as interpreted by the* Pope and Church : *Scripture was kept from the hand of the flock? No man permitted to give or believe any Interpretation or ſenſe of it, but what the* Pope, Church, *and* Fathers *did approve : our Reaſon, our Judgments, our Conſciences were ſlaves under*

this

this Yoke, until that God raiſed our glorious and bleſſed Reformers, Luther, Calvin, Zuinglius, Beza, *and others? who took a Holy Liberty, and gave us all Liberty for to Read and Interpret Scripture, to believe no Doctrine, but what we judged to be true by Scripture. To believe any ſenſe of it, which we judged to be true, tho contrary to all the World They took for their Rule of Faith Scripture, and nothing elſe but Scripture as each one of them underſtood it, this ſame Rule of Faith they left to us, and a Holy Freedom and Liberty of our Judgments and Conſciences, that any man of ſound Judgment may hold and believe whatever ſenſe of it he thinks to be true.*

This therefore is the ſcope and end of my following Treatiſe, that, whereas our Rule of Faith, as I will prove by the unanimous conſent of our whole Reformed Church, is Scripture or Gods Written Word, as Interpreted by each perſon of ſound Judgment; that whereas by the principles of our Reformation, no man is to be conſtrained to believe any Doctrine againſt his Judgment and Conſcience: (otherwiſe why were not we left in Popery*) it is impious, tyrannical, and quite againſt the Spirit of the Reformation, to force us by Acts of Parliaments, Decrees of Synods, Invectives, and Perſecutions of indiſcreet Brethren, to embrace this or that Religion; that every one ought to be permitted to believe what he pleaſe; if you think Bigamy to be the Doctrine of Scripture, if you think by Scripture there is one Nature and four Perſons in God, if you think* Tranſubſtantiation *to be true, if you judge by Gods Words there's neither Purgatory nor Hell, finally whatever you think to be the true ſenſe of Scripture, you are bound as a true Reformed Child, to believe it; that it is quite againſt the ſpirit of Reformation to cenſure, oppoſe or blame the Doctrine or Tenets of any Congregation, or of any Doctor of the Reformed Church, becauſe that any Doctrine profeſſed by any Chriſtian Congregation, whatever (the* Popiſh *excepted) or that ever was delivered by any man of good Judgment of the Reformation, ſince the beginning of it, until this day, is as truly and really the Doctrine of the Reformation, as the Figurative Preſence or Kings ſupremacy is. Conſequently* Proteſtants

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are deſervedly to be checkt for perſecuting Quakers; Quakers, *for murmuring againſt* Presbyterians; *theſe, for their invectives againſt* Anabaptiſts *and* Socinians; *All are very good, and you may lawfully according to the principles of our Reformation believe them, or deny them.*

This Evangelical Liberty of believing any thing which we judge to be the ſenſe of Scripture, tho' all the reſt of the world ſhould judge it to be a Blaſphemy, is the moſt diſtinctive ſign of the Reformation from Popery; for Papiſts are the Children of Agar *the Slave; they live in Bondage and conſtraint to believe any Doctrine, which the Pope and Church propoſes to them; and if a learned Man or Univerſity ſhould judge it to be contrary to Scripture, he muſt ſubmit his judgment to that of the Pope, or be condemn'd as an Heretick: In our Reformation we are the Children of* Sarah *the Free; our Rule of Faith is Scripture, as each perſon of ſound Judgment in the Church underſtands; if we do not like the Doctrine of the Pope, Church, or Council, we may gainſay them all, and hold our own ſenſe of ſcripture: We enjoy the prerogative of rational creatures, we are led by our own reaſon, which God has given us for our conduct, and are not like Beaſts, conſtrained to follow that of others. We follow the Rule given us by St.* Paul, Rom. 14. He who eats, let him not deſpiſe him who does not eat; and who does not eat, let him not deſpiſe him who does eat, for God hath received him: *That's to ſay, he who believes, let him not check him who does not believe as he does: And he who does not believe, let him not blame him who does believe: But let each one believe, or not believe as he thinks beſt in the Lord: This holy Liberty and Freedom is the Spirit of God, for,* where the Spirit of God is, there is Liberty. 2 Cor3. *ſays the great Apoſtle: The Lord inſpire to our Parliament, that now ſits upon a perfect and new ſettlement of Government and Religion, to follow the foot-ſteps of our firſt renowned Reformers; to enact that there may be no other Rule of Faith, but that which we received from our Reformers, and which is laid down for us in the* 39 Articles *of the Church*

Church of England: *That is, Scripture as each one beſt underſtands it, without regarding the judgment, ſenſe, or interpretation of any but the pure* Word of God, *as we underſtand it, and to enact penal Laws againſt any ſo bold and uncharitable, as to cenſure or blame the Tenets of any congeregation, be it* Lutheraniſm, Presbytery, Arianiſm, Judaiſm, *or* Paganiſm, *or any Doctrine whatever, that any man of ſound judgment thinks in his conſcience to be the ſenſe and Doctrine of Scripture.*

Three things make me hope that this Treatiſe will be welcome to the well inclined and pious Reader of our Reformed Church: Firſt, that there is not one Author quoted in this Book, but our own Doctors, learned and go ly children of the Reformation; and thus I obſerve, that my reader may know there's not a jot of any Doctrine here but what is of the Reformation; and alſo advertiſe our Writers and School-men, how much they diſcredit our Reformed Church, by making ſo much uſe of Popiſh Doctors and Books in their Writings, as if we had not great and learned Men of our own; if we look into our Biſhops and Miniſters Libraries, we ſhall meet but Books either of confeſſedly Papiſts, or ſtrongly ſuſpected of Popery; and you ſhall hardly meet in any of them, the works of Luther, Calvin, Beza, *or any of our own Authors, if you do not meet ſome* Comedies, *or* Romances: *If you read our modern Writers, you ſhall find their Books to be ſtuft with Arguments ſtolen from* Strapleton, Peron, Bellarmin, *and other Popiſh Doctors, whereas they ought to take their Doctrine from* Luther, Calvin, *and our other firſt Reformers, Apoſtles raiſed by Gods Heavenly Spirit; Oracles by whoſe mouths and pens he delivered the pure and Orthodox Doctrine of the Goſpel; Heavenly Fountains, from which we ought to drink the Doctrine of the Reformation: Therefore I have made a particular ſtudy for the comfort of my Reader, not to profane this Treatiſe with any quotation of any Popiſh Writer, none but our own Doctors.*

Secondly, my Reader will be pleaſed with this Treatiſe, becauſe I do not oblige him to believe the contents of it: if he miſlikes

miſlikes any Doctrine couched in this Book, let him not believe it; what I printed is to maintain his liberty for to believe or not believe what he pleaſe, and that none can ſay black in his eye, for believing whatever he judges to be the ſenſe of Scripture, let all others think of it what they will; for, our Rule of Faith, as I will prove, being Scripture as each perſon underſtands it; who can be ſo bold as to check you for teaching and believing what you underſtand Scripture to ſay? Some Doctrines there are in this Book delivered by Luther, Calvin, Zuinglius, Beza, *and others, which our Church of* England *and ſome others do call Blaſphemies and ſcandalous Tenets; and their irreverence and arrogance is run ſo far as to condemn thoſe bleſſed men, for teaching ſuch Tenets, and ſay that they ſwerved from the Truth, and had their frailties, inſomuch that many of us are aſhamed to own thoſe great men to have been our Reformers and leaders: This is an impiety altogether inſupportable, it cannot be ſuffered with patience, that ſuch Apoſtolical men, who were undeniably our firſt Maſters of the Reformation, ſhould be ſo vilified and abuſed: Therefore I do prove, that there's no Doctrine delivered by them, but is to be eſteemed and called the Doctrine of the Reformation: And can be according the principles of the Reformed Church, believed and taught by any Reformed child: For what is our* Rule of Faith *in the Reformation, but Scripture, as each perſon of ſound judgment underſtands it? conſequently what is the Doctrine of the Reformation, but what any perſon of ſound judgment underſtands to be of Scripture: Whatever Doctrine therefore* Luther, Calvin, *or others judged to be of Scripture; How can you deny it to be the Doctrine of the Reformation, or blame them for teaching and believing it, if you do not like it? The moſt you can in juſtice do, is not to believe it: But you cannot juſtly ſay it's not the Doctrine of the Reformation, becauſe it's Scripture, as underſtood by perſons of good judgment: Nor can you in juſtice blame them, or any other for believing it, if they like it: For, muſt not we believe what we judge in our conſcience to be the Doctrine of Scripture.*

Laſtly,

Laſtly, my Reader will be pleaſed with the ſincerity and plain dealing of this Treatiſe, as much as we are all offended by the diſſimulation and double dealing of our modern writers, whoſe aim and ſcope in the Books they give out ſeems to be nothing elſe, but to ſay ſomewhat. whereby they may be thought to be no Papiſts, *and nothing is leſs found in their writings, than the pure and Orthodox Doctrine of the Reformation; and what is to be bemoan'd, that you'll hardly ſee in the Houſes or Hands of the flock the Works of* Luther, Calvin, *or our other firſt Reformers, they are hid from us, to keep us in ignorance of the true Reformed Doctrine, and we ſee but* Bramhal, Tillotſon, Taylor, Stillingfleet, Thorndick, *and ſuch others, whoſe Doctrine is neither Popery, nor of the Reformation, but a new compound of both, they do ſo mangle the Queſtions controverted with their Scholaſtical ſubtilties and diſtinctions, as if they were aſhamed to own openly our Tenets, and did endeavour to get the Opinion of moderate ſober men with the* Papiſts, *by drawing as near as their Intereſt can permit them to their Doctrine. Ask them if we be obliged to believe the Doctrine and ſenſe of ſcripture delivered by a general Council? Our firſt Reformers reſolved roundly that we are not. Nay,* Luther *ſays expreſly we are bound to gainſay, and work againſt the Decrees of any Council: But our modern Doctors anſwer with a pretty diſtinction,* There's a civil obligation, *quoth one,* but no obligation in conſcience: There's an obligation in conſcience, *ſays another,* provided you do not believe they are infallible. You may believe they are infallible objectively or terminatively, *ſays another.* But not ſubjectively: They are infallible in Fundamental points, *ſays another,* but not in inferiour Truths. *Another will come yet, and ſay they are abſolutely infallible in all Articles, and thus by little, and little the Papiſts gain ground againſt us, and the luſtre of our Reformation is Clouded by the cowardlineſs, or ſincerity, or Hypocriſie of our modern teachers.* 1 *Kings* 18. How long halt ye between two Opinions? If the Lord be God, follow him: But if *Baal,* then follow him. Luther, Cal-

Calvin, Beza, and our other first Reformers were raised by God to teach us the purity of the Gospel: Let us not be ashamed to follow their Doctrine: To Speak, Preach, and Believe as they did: Therefore, I do propose their Doctrine in this Treatise in its native Colours, that if you like it, you may believe it, and if any be so bold as to say you believe false or scandalous Doctrine, you must answer, It's the Doctrine of the Reformation, because it's Scripture as understood by Persons of Judgment and the greatest Oracles we had: And if you do not like it, you may deny it, but beware never to blame or check any other for believing it. This is the Holy Liberty of the GOSPEL *and of our Primitive* REFORMATION.

First

Firſt Dialogue.

ISMAEL. I have read your Preface and Principles, and methinks you drive to eſtabliſh a new Religion; for that unlimited Liberty, which you aſſert for to believe or not believe, whatever we pleaſe, with a ſafe Conſcience, is not allowed by any of our Reformed Congregations; and it were to be wiſht, you ſhould rather ſtick to ſome one of the Congregations now Eſtabliſht, than to erect a new one, for we have but too many already.

Iſaac. The Lord forbid I ſhould think or ſpeak otherwiſe than as becometh a true Child of the Reformation: If you will oblige me to believe Scripture as Interpreted by the *Lutheran* Church (the like I ſay of any other Congregation,) and deny the Tenets of all others, what difference betwixt me and a Papiſt in the Election of my Religion? For the Papiſt's Religion muſt be no other, but Scripture as Interpreted by the Pope and Councils; my Religion muſt be Scripture as Interpreted by the *Lutheran* Church, and no other; my Judgment and Conſcience therefore is as much conſtrained as that of the Papiſt; and our ſeparation from Popery will come to be but an exchange of one Slavery for another; in *that*, our Judgments and Conſciences were Slaves to the Pope and Councils; in *this*, we are Slaves to the *Lutheran* Church: We became a Reformation by ſhaking off the Yoke of Popery

from our Judgments, and leaving them free for to believe Scripture, as with the assistance of Gods Spirit, each one best understands it; and if we will continue a Reformation, we must not submit again our Judgments to any other, but retain that blessed Liberty we recovered for to believe the Tenets of any Congregation. I confess this Liberty is not allowed by any one particular Congregation, as you observe; but you must also grant me, that it is allowed and taken by the whole Body of the Reformation, for in this whole Body, as it comprehends *Protestants*, *Lutherans*, *Presbyterians*, &c, One Congregation believes what the other denys, and in any of them a man may live with a safe Conscience (which you will not deny;) therefore any man has full liberty for to believe or deny with a safe Consence the Tenets of any Congregation: Hence it follows, (and to my grief I speak it,) that no particular Congregation, be it of *England*, *France*, or *Germany*, has the true Spirit of the Reformation, in doting so much upon their particular Tenets, as to think they cannot be as well denyed, as believed; and in looking upon them with so passionate eyes, as to censure, check and force others to believe them: You shall see by this discourse, that the true Spirit of the Reformation is not in any one particular Congregation separately taken from the rest; for each particular Congregation constrains as much as it can, all People to believe its own Tenets: Protestancy would have us all to be Protestants, and would root *Lutherans* out of the World as well as *Popery*; *Lutherans* would, if they could, draw all to their own Net; *Presbytery* esteems it self to be the best of all, and would crush Protestancy if it could: This then is the Spirit of each particular Congregation, a *limiting*, *confining* Spirit to some patricular Tenets, with an exclusion of all others; but look on the whole Body of our Reformation, as it includes all Reformed Congre-

gregations distinct from Popery; there is a Holy extenſion of Spirit and liberty for to be either *Lutherans*, *Presbyterians*, *Proteſtants*, and any thing but *Popery*; and whatever any Congregation may ſay of another, but all unanimouſly agree that the Spirit of the Lord is in the whole Body of the Reformation; ſince therefore that in this whole Body, there is a latitude and Liberty for to Profeſs divers and oppoſite Tenets, and that each Tenet is believed by one, and denied by others; we muſt grant that this Holy Liberty for to believe or deny any Tenets we pleaſe, is the true Spirit of our Holy Reformation.

It's not therefore to be wiſht, as you do, that I ſhould ſtick to any one particular Congregation or Tenets; for ſuch a reſtriction is meer Popery; and your bemoaning the multiplicity of our Congregations is profane and Popiſh: No, it's a bleſſing of the Lord upon our Reformation, for which we ſhall never ſufficiently thank him, that we ſee it divided into ſo many Godly branches. *In the Houſe of my Father*, ſaid Chriſt, *there are many manſions*, *John* 14. 2.

Iſmael. By your diſcourſe you ſeem to allow that we may with a ſafe Conſcience change Religions as often as we pleaſe, and be to day a *Proteſtant*, to morrow a *Lutheran*, next day a *Presbyterian*, and ſo run over all.

Iſaac. I know you will be ſtartl'd at my anſwer, for I am not Ignorant that all men apprehended it to be abſurd to change and run over ſo many Religions; but truth muſt be declared, though it may ſeem a *ſcandal to the Jews*, and a *folly to the Gentiles*: It's therefore the Doctrine of the Reformation that we may with a ſafe Conſcience be to day *Proteſtants*, to morrow *Lutherans*; in *France Hugonots*, in *Hungary Antitrinitarians*, in *Poland Socinians*; and in *London* of any Religion but *Popery*.

Iſmael. For ſhame, you foully impoſe upon the Re-

formation; there's not any Congregation that teaches such a scandalous and absurd Doctrine.

Isaac. By your favour, I love the Reformation as the Apple of my Eye, and will never yield to any in my Zeal for its honour and Doctrine; I am so far from imposing upon it, that I will evidence your error in denying this to be its Doctrine, and it will appear that whoever will deny it to be very lawful to change Religions as time and occasion requires, must renounce the best and Fundamental Principles of our Reformation, and must impiously condemn the practice of our first Reformers.

Ismael. How will you make it out that this Doctrine is grounded upon the Fundamental Principles of our Reformation; whereas there is not one Congregation of ours, but abhors it?

Isaac. Sir, you may well perceive by the tenor of my discourse, that I am Piously and Charitably jealous with each particular Congregation, and that my drift is to shew that each of them, none excepted, swerves from and Transgresses against the true Spirit and solid Principles of the Reformation, as will further appear in this discourse.

It's uncontestedly true that the Rule of Faith of the Reformation, is Scripture, as the humble of Heart assisted with the Spirit of the Lord understands it; for *Lutherans* will never admit their Rule of Faith to be Scripture, as Interpreted by the Church of *England*; but as Interpreted by themselves; nor will *England* admit Scripture to be the Rule of Faith, as it is Interpreted by the *Presbyterians*; but as Interpreted by the Church of *England:* so that the Doctrine of each Congregation is but Scripture, as interpreted by them, and whereas all these Congregations joyntly compose the whole Body of the Reformation, and each Congregation is truly a member of the Reformation; the Doctrine of the Reformation comes to be Scripture, as

as each Congregation, and Perſon of ſound Judgment in the Reformation, (ſays the Church of *England* in her 39 Articles) Interprets it. This being an uncontrouled truth, what Man of ever ſo ſound Judgment, but may Read to day Scripture, as Interpreted by the *Lutheran* Church, and judge in his Conſcience that Interpretation and Doctrine to be true: Conſequently he may with a ſafe Conſcience Profeſs that Religion; ſoon after he may meet *Calvins* Books, and charm'd with the admirable ſtrength of his reaſons and gloſſes upon Scripture. he may judge in his Conſcience, he is to be preferr'd before *Luther*, and ſo may lawfully forſake *Lutheraniſm* for *Calviniſm*; then again he hits upon Scripture as Interpreted by the Church of *England*, whoſe Doctrine raviſhes him with that decency of Ceremonies, that Majeſty of her Liturgy, that Harmony of her Hierarchy, he is convinc'd it's better than *Calviniſm*, and embraces it: Then again, he reads the Works of *Arius*, and convinc'd by the energy of his Arguments and Texts of Scripture produced by him, may alter his Judgment and become an *Arian*: Wherein can you ſay does this Man tranſgreſs againſt the Doctrine or Principles of the Reformation? Does he forſake the Reformation, becauſe he forſakes *Lutheraniſm* for *Calviniſm*? No ſure; for *Calviniſm* is as much of the Reformation as the other: Is not *Proteſtancy* as much the Doctrine of the Reformation as *Presbytery*? tho' he changes therefore one for the other he ſtill holds the Doctrine of the Reformation: Is not the Doctrine of the Reformation Scripture, not as *Proteſtants* only, or *Presbyterians* only Interpret it, but as any Congregation or Man of ſound Judgment holds it? It is therefore evident that according to the Doctrine and Principles of the Reformation, he may with a ſafe Conſcience change Religions, and be to day of one, to morrow of another, until he runs all over. Point me out any Congregation, (the obſti-

nate Papiſts excepted,) who will dare ſay, I cannot live with a ſafe Conſcience in any other Congregation but in it ſelf; all other Congregations will laugh at it; Why then may not I lawfully forſake any Congregation, and paſs to another? And be in *England* a Proteſtant, in *Germany* a Lutheran, in *Hungary* an Antitrinitarian or Socinian.

Iſmael. It's againſt the grain of Mans reaſon to believe that we can with a ſafe Conſcience change Religions, as you ſay: If you be a Proteſtant, and you judge it to be the true Religion, you are bound to ſtick to it, and never to change it.

Iſaac. If I did diſcourſe with a Papiſt, I would not wonder he ſhould ſay it's againſt the grain of Mans reaſon to believe it lawful; but I admire that a Child of the Reformation, be he of what Congregation he will, ſhould be ſo Ignorant of his Principles, as to ſay a Man cannot change Religions when he pleaſe: Nor do I undertake to prove againſt the Papiſt, that this is lawful, but I undertake to prove it lawful againſt any Reformed Child, or force him to deny the Principles of the Reformation. Is it againſt reaſon that a Man may read to day Scripture, and the *Lutherans* Interpretation upon it, and like it very well; and that he ſhould in this caſe embrace that Religion; Is it againſt the grain of Mans reaſon that this ſame Man ſhould next Year afterwards hit upon *Calvins* Works upon Scripture, and after better conſideration, think his Doctrine to ſurpaſs that of *Luther*; and could not he then (being oblig'd to chooſe the beſt,) forſake *Lutheraniſm* and ſtick to *Calviniſm*? And is it againſt Mans reaſon that he in following Years may meet other Books of *Arians*, *Socinians*, &c. and do the like? Have not we many examples of this in our beſt and moſt renowned Reformers? Did not *Ochinus, that great light* (ſays B. Bale) *in whoſe preſence* England *was happy*, reading Scripture, Judge the Re-

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formation to be better than Popery, and of a *Capuchin* Fryar became a Reformed; after some Years reading Scripture, he Judged *Judaism* to be better than the Reformation, and became a *Jew*. Did not *Martin Bucer*, one of our first Reformers of *England* and Composers of our Liturgy, reading Scripture, judge Lutheranism to be better than Popery, and of a *Dominican* Fryar, became a *Lutheran*? Soon after reading Scripture, he judged *Zuinglianism* to be better than *Lutheranism*, and became a *Zuinglian*; not long after he became a *Lutheran* again, as he Confesses, *a* and forsook *Lutheranism* the second time, and returned again to *Zuinglianism*, as *Sklusser* says. *b* Did not *Cranmer* one of our first Reformers also of *England*, and Composers of the 39 *Articles*, a Wise and Religious Man, profess Popery in *Henry* the VIII. time, and Compose a Book in defence of *Real Presence*; then in *Edward* the VI. time, upon better consideration, he professed *Zuinglianism*, and Writ a Book against *Real Presence*: then again in Queen *Mary*'s Reign, being Sentenc'd to Death, he declar'd for Popery, but seeing his Recantation could not preserve his Life, he renounced Popery and Dyed a *Zuinglian*. I could tyre your Patience in reading, and mind in relating the number of our prime, and most renowned, as well first Reformers, as Learned Doctors, who without any scruple changed several times their Religions; nor in the Principles of our Reformation ought they to be blamed: For whereas our Rule of Faith is Scripture, as with the assistance of Gods Spirit we understand it, who doubts but we may to day Judge sincerely *Luther*'s sense of it to be true, to morrow we may read with more attention, and Judge *Arius* his sense to be true; next day that of *Calvin*, and so of the rest: I do not think but that we have in *England* many Abettors of the Doctrine

a *Epist. ad Noremb. & in Comment. in Jo. 6. & 16. Matt.*
b *Theol. Calvin. l. 2. fol. 70.*

rine: Alas! how many Biſhops, Deans and rich Parſons do we know and have we known, who were Zealous Presbyterians, and declared Enemies of Proteſtancy in our Gracious Soveraign's Exile, and no ſooner was he reſtored, and had Biſhopricks and Eccleſiaſtical dignities to be given, but they became ſtiff Proteſtants.

Obſerve the difference betwixt the Papiſts and us, if of a Papiſt you become of any other Congregation, the Popiſh Church Excommunicates you, thou art lookt upon as an *Heretick*, and *Apoſtate*; a *ſtray'd Sheep*; they will not admit you to their Communion, or Liturgy; nay, could they well avoid you, they would never admit you to their Company; and why? Becauſe they are fondly perſwaded their own is the only true Religion, and all others to be Synagogues of Satan; and if any of us will become a Papiſt, he muſt firſt abjure his former Profeſſion: But if of a Proteſtant you ſhould become a Presbyterian, a Lutheran, Quaker, or of any other of our Societies, you are never looked upon to be a jot the worſe for it; we are not a whit ſcandalized at ſuch changes, which we daily ſee; and it is an unſpeakable Bleſſing, with what Accord, Unity, and Charity, you may ſee at our Liturgy and Communion, the Proteſtant, Presbyterian, Anabaptiſt, Socinian and Hugonot, all praiſing the Lord in one Congregation in our Churches, none bid out of the Church, none Excommunicated, no previous abjuration required of their former Tenets, and there's nothing more frequent among us than to go to the Proteſtant Liturgy in the morning, in the evening to the Presbyterian, eſpecially if our Intereſt or convenience requires it: Can there be a more convincing proof that we eſteem it all alike what Religion and Tenets we profeſs? Let a *Lutheran* go to *France*; Alas! He will never ſtick to go to the *Hugonots* meeting and ſervice; let a Proteſtant go to *Germany*, he will go as cheerfully

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to the *Lutheran* Church, as in *England* to the Proteſtant: Let a Hugonot or Presbyterian go to *Hungary*, or *Poland*, he is welcome to the *Antitrinitarians*, and *Socinians*; and when any of them returns home he will be as before.

Iſmael. But can you prove this Doctrine by the Teſtimony of any of our Synods? Did any teach that we may with a ſafe Conſcience change our Religion as you ſay?

Iſaac. Yes I can: The Synod of *Charenton* in *France*, held about the Year 1634. expreſly ſays, that for your Salvation it is all alike whether you be a *Calviniſt*, *Lutheran*, or of any other Congregation of the Reformed, becauſe, ſays this Venerable Synod, *they all agree in Fundamental points, and the* Lutherans *have nothing of Superſtition or Idolatry in their manner of Divine Worſhip.* Change then as often as you liſt; be a Lutheran, be a Presbyterian, be an Anabaptiſt; by the mouth of this Synod you are aſſured you'll never miſs to hit right. And I pray can any Synod of our times have more Authority in point of Doctrine than *Luther* our firſt Reformer, a man extraordinarily raiſed by God, (ſays the Synod of *Charenton,*) and repleniſht with his Spirit for to repair the ruins of his Church? He teaches *c the Elevation of the Sacrament is Idolatry, yet he did practice it, and commanded it ſhould be practiced in the Church of* Wittemberg *to ſpite the Devil* Carolſtadius: Giving you to underſtand that for juſt reaſons, you may teach now one Religion, now another. *Zuinglius*, alſo whoſe vertue and learning is known to the World, ſays, *d That God inſpired him to Preach what Doctrine was ſuitable to the times*; which as it often changes, you may often change your Doctrine: And conſider you if it be not therefore that Chriſt our Lord ſays his *Yoke is*

 eaſie,

c *In parva Confeſ. Germ. fol.* 55. *& in Colloq. fol.* 110.
d *To.* 2. *fol.* 202.

eaſie, and his burden is light, (that is Religion,) becauſe we can withdraw our Necks from it, as time and juſt reaſon requires.

Iſmael. Could you give me any Synod of the Church of *England* which delivers this Doctrine, you would go near hand to convince me; for, that ſome particular Doctors ſhould have taught or practiced it, does not prove it to be the Doctrine of the Reformation.

Iſaac. And what greater Authority has a Synod of *England*, for to prove a Doctrine to be of the Reformation, than a Synod of *France*, which I have produced? Or than *Luther* and *Zuinglius* our firſt Reformers, inſpired by God, to teach us the purity of the Goſpel? What is it not from *Luther* and *Zuinglius* that *England* received the Doctrine of the Reformation? And if *England* be ſo bold as to ſay they erred in this, what aſſurance can we have but that they erred in the reſt? But ſince nothing will pleaſe you but a Synod of *England*, you ſhall have not one, but many. Can there be any Synod in *England* of ſo great Authority as our wiſe and prudent Parliaments? Read our Chronicles, and you'll find, that in few Years time they changed and eſtabliſhed different Religions by publick Acts of Parliament: In *Henry* the VIII. Reign they Voted for Popery, and made Acts and Statutes againſt the Reformation; In *Edward* the VI time, they baniſht Popery and Voted for Zuinglianiſm; In Queen *Marys* they pulled down this, and ſet up Popery again. In Queen *Elizabeths*, they decryed this, and ſet up not Zuinglianiſm, but Proteſtancy; in the midſt of her Reign, they poliſh'd this, and added ſome new perfections to it; In King *James* and ſucceeding Kings times, Proteſtancy is of a different ſtamp from that of Queen *Elizabeths*: Hear *Dove* in his *Exhort. to the* Engliſh *Recuſants*, An. 1603. pag. 31. *Henry the* 8 *had his Liturgy which was very good.* Edward *the* 6 *condemned it, and brought in another compoſed by* Pe-

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ter Martyr *and* Bucer: *In* Elizabeths *time, that was condemned, and another approved, and in the middle of her Reign, her Liturgy was also misliked, and a new one introduced, we are so wanton that nothing will content us but Novelties.*

Ismael. Dove does not commend this Doctrine, for he calls that frequent exchange of Religion *Wantonness*, and love of *Novelty*.

Isaac. It's no great matter what he says of it; my drift is but to convince you that this is the Doctrine and Practice of the best Member of our Reformation; even of *England*, and if you be convinc'd it's the Doctrine of the Reformation, you cannot deny but that it is good Doctrine: If *Dove* calls it *Wantonness*, S. *Paul*, *Ephes.* 4. 22. *Coloss.* 3. 9. and *Rom.* 6. 6. commends it, and exhorts us to put off the Old Man, with its deeds, (that's Popery with its Ceremonies,) and put on the New Man, (that's the Reformation) where there's neither *Greek* nor *Jew*, *Circumcision*, nor *Incircumcision*, *Barbarian*, or *Scythian*, *Bound* or *Free*, but *Christ is all, and in all*: That's to say; where there's no distinction of Protestants and Presbyterians, Socinians, or Arians; it's all one which Religion you profess.

Ismael. But is there no Tenet of Religion which we are indispensably obliged to hold?

Isaac. Yes there is, and no more but one: *We are bound to have Faith in Jesus Christ, Son of God, and Saviour of the World.* This is the Substance of Christian Religion; be an Arian, be a Presbyterian, be a Socinian, or what you please, be also plung'd to your ears in Wickedness of Life, and Manners, so you have Faith in Jesus Christ, Son of God, and Redeemer of the World, and live in Charity, you will be a Member of the true Church, and be saved. Do not imagine this is any new Doctrine invented by me; search the vulgar sort of our Reformed Brethren, you shall

ſhall get thouſands of this Opinion in our Realm; ſearch the Books of our Learned Doctors, you ſhall find it in them alſo. Doctor *Morton*, in his much applauded Book, dedicated to Queen *Elizabeth*, for which he deſerved a Biſhoprick, e ſays: *The* Arian *Church is to be eſteemed a true Church, becauſe they hold the true ſubſtance of Chriſtian Religion, which is Faith in* Jeſus Chriſt, *Son of God, and Redeemer of the World:* And again in the ſame place, *ſect.* 4. whoſe Title, is, *Hereticks are Members of the Church*, he ſays, *whoſoever believes in* Jeſus Chriſt, *though by wickedneſs of Life, or Hereſie in Doctrine, they ſhould err in Doctrine, they are ſtill true Members of the Church.* Therefore our Learned *f Fox*, *g* Doctor *Field*, and *Illiricus*, ſay the Greek Church, notwithſtanding their error, in denying *the Proceſſion* of the H. Ghoſt from the Son, are Holy Members of the true Church, becauſe they have Faith in Jeſus Chriſt.

Iſmael. Sure you will not ſay this Doctrine is of the Reformation, or can be ſafely believed.

Iſaac. I do admire how you can doubt of it, and that it may be believed: For what is the Doctrine of the Reformation but as we have ſaid in our Principles, Scripture as Interpreted by any Man of ſound Judgement in the Church? And were not Doctor *Morton*, *Fox*, *Field*, and *Illiricus*, Men of ſound Judgement, eminent Learning and Godlineſs? If therefore this be Scripture as Interpreted by them, how can you deny it to be the Doctrine of the Reformation?

Iſmael. And what Jeſus Chriſt are we obliged to believe in? For Jeſus Chriſt, as believed by the *Arians*, *Socinians*, *Luther* and *Calvin*, is far different from Jeſus Chriſt, as commonly believed by the Proteſtants, and Popiſh Church, we believe in Jeſus Chriſt the Son of

e *The Kingdom of Iſra.* pag. 9. f *Acts & mon.* pag. 36. lib. 3. c. 5. *Catal. teſtium.* pag. 976. & 978.

of God, of one and the ſame ſubſtance and nature with the Father; they believe in a Jeſus Chriſt, Son of God, but of a diſtinct and different nature and ſubſtance from the Father.

Iſaac. Piſh! That's but a nicety; believe what you pleaſe, and what you underſtand by Scripture to be true, and have Charity.

Iſmael. I confeſs you have puzzled, but yet not wholly convinced me; were I but perſwaded that what you have diſcourſed is truly the Doctrine of the Reformation, I would cheerfully embrace it, and I will be better informed by your ſelf, but not tire your Patience: We will meet again and purſue our Diſcourſe upon this ſubject.

Second Dialogue.

ISMAEL. Reflecting in my ſolitude upon your laſt diſcourſe, I find it bottom'd upon a falſe Principle; for you ſuppoſe that whatever Doctrine is of *Luther*, *Calvin*, or any of our Learned Doctors, Synods, Parliaments, or Congregations, is the Doctrine of the Reformation, and may without any more proof or ſcruple, be believed by any Reformed Child; who but ſees this is ridiculous, to faſten the Doctrine and abſurd Opinions of each particular Doctor, or Congregation upon the whole Body: This is the uncharitable and unreaſonable art of the Papiſts, who keep a great coyl with ſome exhorbitant Opinions of *Luther* and *Calvin*, and would perſwade their Proſelites, they are the Tenets of the Reformation; whereas the Reformation diſclaims thoſe Opinions as much as the *Pope* does:

And they do not, poor People, obſerve how many abſurd and ſcandalous Doctrines we meet in their *Caſuiſts* and *Divines*, which when we reproach them with, they anſwer, *it's not the Doctrine of their Church but of ſome particular Doctors*; as if we might not with as much Juſtice as they, anſwer the ſame.

Iſaac. Your reflection is good, and my diſcourſe will fall the ground if I do not prove that Principle, which will be no hard task: Let us imagine we are here a full Synod of *Proteſtants*, *Presbyterians*, *Hugonots*, *Lutherans*, *Antitrinitarians*, *Anabaptiſts*, *Quakers*, and of all and each of our Congregations; our Reformation is not any of theſe Congregations with an excluſion of the reſt, but all of them jointly; for whatſoever Congregation would ſay it ſelf alone is the Reformation, and no other, would be hiſs'd at by the reſt; and juſtly; becauſe that our Reformation imports two points eſſentially: Firſt, a Profeſſion of Chriſtianity, according to the Rule of the Word of God, and a deteſtation or abjuration of Popiſh Errors; and none of theſe Congregations but does both.

Iſmael. I know ſome of theſe, *Phariſee* like, deſpiſe others, and look upon them not as Reformed, but as putrid members; but the Lord forbid I ſhould be ſo void of Charity; I ſee no juſt challenge any can have to the Title of Reformation, which all have not.

Iſaac. Let us ask this Synod by what Rule of Faith does the Reformation walk? What muſt a Man believe for to be a *true Reformed*? Proteſtants will ſay, that Scripture and Apoſtolical Tradition; but Proteſtants ſay of Papiſts, and Presbyterians and Anabaptiſts ſay of Proteſtants, that many humane Inventions are obtruded upon us as Apoſtolical Traditions; that we have no way to diſcern the one from the other, and conſequently Tradition, as being an unknown thing unto us, cannot be our Rule; Others will ſay, that Scrip-

Scripture and the indubitable conſequences out of it, is our Rule, all will grant this; But then enters the Controverſie, if the conſequences of *Lutherans* be ſuch, and if the conſequences of *Presbyterians* be indubitable out of Scripture, and each Congregation will ſay that their peculiar Tenets are indubitable conſequences out of Scripture, and the reſt muſt allow it to be true, or deny ſuch a Congregation to be of the Reformation; Others will ſay that Scripture, and the four firſt General Councils, with the Apoſtles and *Athanaſius*'s Creed are our Rule of Faith; but moſt of the Aſſembly will no more admit the four firſt, than the ſubſequent Councils, nor *Athanaſius* his Creed, more than that of *Trent*; nor will the *Quakers*, *Socinians*, and others value the Apoſtles Creed.

But there is none of all the Aſſembly, who will not admit Scripture, that's the pure written word of God, to be a ſacred and full Rule of Faith, becauſe it's repleniſht with Divine light and all Heavenly inſtruction neceſſary for our Salvation: And ſuch as add, as a part of our Rule of Faith, the Apoſtles or *Athanaſius* his Creed, or the four firſt General Councils, they will confeſs that all they contain, is expreſſed in Gods written Word, and are but a plainer, or more diſtinct expreſſion or declaration of the Contents of Scripture.

Iſmael. Truly I muſt grant you this, that I have been often preſent at ſeveral diſcourſes of Proteſtants with Papiſts, and never could I hear a Proteſtant make Councils, Tradition, or any thing elſe, the Teſt of their diſcourſe but only Scripture, not but that I could hear them ſay and pretend in their diſcourſes that Apoſtolical Tradition, and the four firſt Councils were for them againſt Popery, but ſtill their main ſtrength and ultimate refuge was Scripture, for whenever they harp upon that ſtring of Tradition and Councils, the Papiſts are viſibly too hard for them, and then they

run to Scripture, than which there is no *plus ultra*. I have been also often at several discourses betwixt Protestants, Presbyterians and our Brethren of other Congregations, and have observed that the Protestant, for to defend his Liturgy, Rites, and Ceremonies of the Church of *England*, and her Episcopacy against the others, could never defend himself by Scripture alone, and placed his main strength against them in Tradition, Primitive Councils, and ancient Fathers, all which the others rejected, and reproached the Protestant with Popery, for making use of that Weapon; that if they would stick to those Principles as their Rule of Faith, they must admit many Tenets of Popery, which they disavow, that nothing but Scripture is a sufficient warrant and Rule of Faith: And I find by all I could ever well understand, that it's the General apprehension and belief of all the Reformation, that Scripture abundantly contains all we are obliged to believe; and is our sole and only Rule of Faith, and that our recourse to Tradition, Councils, Fathers, &c. are but shifts of some of our Doctors, who being *Non plust* in their particular engagements, and Sophistries, patch the incoherency of their discourses with these rags of Popery.

Isaac. I commend your ingenuity, but not that heat which transports you to check our Doctors, for their glosses and particular Doctrines upon Scripture, which, as the *Manna* relisht of all sorts of Victuals, which the Eater fancied, admits several senses according to the different Spirits and measure of light that God gives to the Reader, and it is undoubtedly the Spirit of the Reformation to follow what sense of it he likes best, and not to check others following this or that as they please: *Lutherans*, *Protestants*, *Presbyterians*, &c. have all for their Rule of Faith Scripture, which each of them Interprets in a different sense; *Luther* for the *Real*, [*Protestants* for the *Figurative*] *Presence*; *Pro-*

Proteſtants for Epiſcopacy; *Presbyterians* againſt it; and ſo of others: And tho each eſteems his own ſenſe to be the beſt, yet none is ſo bold as to ſay the others may not be ſaved in their own ſenſe of it, or deny them to be true Children of the Reformation; nay, that Venerable Synod of *Charenton*, as I quoted above, has declared that the *Lutherans*, tho oppoſite to them in their chief Tenets, are their beloved Brethren, and have nothing Idolatrous or Superſtitious in their manner of Divine Worſhip: The Fundamental reaſon of all this is, that our Rule of Faith, is but Scripture, as each perſon of ſound Judgment underſtands it.

Iſmael. I grant all your diſcourſe as to this particular; for it's certain, *Lutherans* will not admit Scripture as Interpreted by *Proteſtants*, but as Interpreted by themſelves; and ſo of each other Congregation.

Iſaac. If you admit *our Rule* is Scripture as each underſtands it; then you muſt grant that *our Doctrine* of the Reformation, is whatever Doctrine each perſon of ſound Judgment underſtands to be of Scripture; and from this, it appears plainly that my Principle whereat you bogl'd is true; That, whatever Doctrine is profeſſed by any of our Congregations, Synods, Parliaments, Doctors, or particular Doctor of our Reformation, is to be truly reputed and eſteemed the Doctrine of our Reformation; which Principle being true, my diſcourſe of yeſterday is undeniable, that you may change Religion as often as you pleaſe, and remain ſtill a true Reformed Child.

Iſmael. But you have ſaid that not only the Doctrine of each Congregation and Synod, is the Doctrine of the Reformation; but alſo whatever any one particular Doctor teaches, and this ſeems to be very abſurd.

Iſaac. It's not ſo abſurd, as it is true; I'll prove by the Principles of our Reformed Church, by the teſtimonies of our moſt learned and beſt Doctors and Re-

formers, and by reaſon and experience, that the Doctrine of any particular Doctor among us, has as much right to be called and eſteemed the Doctrine of the Reformation, as Proteſtancy, Presbytery, or Lutheraniſm; for, what is Lutheraniſm, but the Judgment of *Luther* a particular Doctor, againſt the whole Church of *Rome*? what is Calviniſm, but what *Calvin* a particular Doctor, judged to be the ſenſe of Scripture againſt that ſame Church? What is Quakeriſm, but honeſt *Naylor*'s Godly and Pious Sentiments upon Scripture. It's undeniably the Principle of our Reformed Church, that our *Rule of Faith* is Scripture as Interpreted, not only by Synods or Congregations, but by any Perſon of ſound Judgment in the Church. No Congregation or Synod is to us a Rule of Faith, becauſe all are fallible; but Gods Written Word, as each one underſtands it; and if we do not like the ſenſe of it delivered by any Council, Synod, or Congregation, we may ſafely deny it: Therefore our great *Calvin*, [a] ſays, and proves with great energy of Scripture and Reaſon, that *we are not obliged to the Deciſions and Doctrine of any Council, Synod, or Congregation, if after having examined Scripture, we do not find their Interpretation and ſenſe of it, is conformable to the Word of God.* Let Synods and Congregations ſay what they will, if any particular Doctor thinks his own private ſenſe of it to be better, he may ſtick to it againſt them all, and be a good true Child of the Reformation; as *Arminius* in *Holland* did withſtand the Synods of *Dordrecht* and *Delft*; as *Luther* and *Calvin* did againſt *Rome*. *I will be free*, ſays our unparalleled *Proto-Apoſtle* Luther, [b] *I will not ſubmit my ſelf to the Authority of Councils, Church, Doctors, Univerſities, or Fathers, but will teach and preach whatever I think to be true.* Did ever any Apoſtle ſpeak with more courage? And the bleſſed man

[a] L. 4. *Inſtit. c.* 9. [b] *To.* 1. *Edit. Jen. in Reſolut.*

man acted with no leſs; he knew full well the whole ſtream of Antiquity, Doctors, Fathers and Councils were againſt him, as he confeſſes himſelf, and did not care a ruſh for them all: *Lay aſide*, ſays he, c *all Arms of Orthodox Antiquity, of Schools of Divinity, Authority of Fathers, Councils, Popes, and conſent of Ages; we receive nothing but Scripture; but ſo that we muſt have the Authority of Interpretiug it.*

Nor was it only *Luther* and *Calvin* ſpoke thus, but all our firſt bleſſed Reformers; and why? Becauſe our Rule of Faith is Scripture, not as Interpreted by the Church of *England*, (*France* will not admit it,) nor as Interpreted by the *Quakers*, (the *Anabaptiſts*, and *Independents* will not hear it) nor as Interpreted by *Luther*, (*Calvin* rejects it,) nor as Interpreted by *Calvin*, (*Thorndick* and *Bramhall* will not yield to it,) nor will *Stillingfleet* ſtand to their Interpretation; nor others to that of *Stillingfleet*. Finally our Rule of Faith is Scripture, not as Interpreted by any, but as each Congregation, Synod, particular Doctor, or man of ſound Judgment Interprets it, and conſequently, whatever Doctrine any man of ſound Judgment judges to be of Scripture, is to be eſteemed the Doctrine of the Reformation; and you may ſafely believe it, if you like it, and remain ſtill as truly a Reformed Child, as the proudeſt *Proteſtant* of *England*.

Iſmael. Can you prove that our Rule of Faith is Scripture, as any particular Doctor or Perſon of ſound Judgment underſtands it?

Iſaac. Behold how convincingly; firſt we have heard *Luther*, quoted but now, ſay, We recieve nothing but Scripture, but ſo, as that we muſt have the Authority for to Interpret it: Hear him again; d *The Governours and Paſtors have power to Teach, but the Sheep muſt give their Judgment, whether they propoſe*

c *Lib. de ſerv. Arbit. cont. Eraſm. 1. edit.* d *In Colloq. menſal. fol.* 118.

the voice of Christ, or of Strangers. And again; *e Christ has taken from the Bishops, Councils, and Pastors, the right of Judging of Doctrine; and given it to all Christians in General; and the Rule is Scripture as each one will think fit to Interpret it.* And consequently to this, we have heard him say above, *I will be free and will not submit to Doctors, Councils, or Pastors, but will teach whatever I think to be true.* Barlow, *f The Apostles have given to each particular, the Right and Power of Interpreting, and Judging by his inward Spirit what is True; it's needless that either Man, or Angel, Pope, or Council, should instruct you, the Spirit working in the Heart, and Scripture are to each particular Person most assured Interpreters.* Bilson, Bishop of Wincheſter, says the same, *g The People must be Discerners and Judges of what is Taught. Our Religion has no other Rule of Faith,* (says our French Reformation by the mouth of *Dumoulin, h Drelincourt,* and the Holy Synod of *Charenton,*) *but the Written Word of God, as Interpreted by us.* Lastly, says the Church of *England,* in the 6th. Artic. of their 39. *We have no other Rule of Faith, but Scripture as each person of sound Judgment in the Church understands it, and what is proved by it:* And again in the *Catholick Doctrine* of the Church of *England,* pag. 103. which is but an expoſition of the 39. Articles, *Our Rule of Faith is but Scripture, as each person of sound Judgment in the Church understands it: Authority is given to the Church, and to each person of sound Judgment in it, to Judge in Controversies of Faith, and this is not the private Judgment of our Church, but also of our Brethren of Foreign Countries.*

Ismael. I confeſs, not only theſe, bnt many other Doctors abet your diſcourſe, and the General Vogue

e To. 2. *Wittem.* fol. 374. & 375. f *In Defens. Art. Reliq. Protest.* pag. 199. g *In his true Differ.* par. 2. pag. 353. h *Bouclier de la Foy.*

Vogue of our Reformation, is for Scripture as each one underſtands it; but alas! You ſee well, that we can never ſettle any Religion, or Church, by ſuch a Rule of Faith.

Iſaac. You can never ſettle any but this, *That every Man may without let or hinderance believe what he pleaſe*; Aud why ſhould not this be a good Religion? If Scripture as each one underſtands it be not our Rule of Faith; if we muſt be conſtrained to believe Scripture not as we underſtand it, but as it is underſtood by this or that Congregation; what difference betwixt us and *Papiſts*? They muſt believe Scripture as Interpreted by the Pope and Councils; have ever ſo much light from God, be ever ſo wiſe and witty, you muſt depoſe your own Judgment, and ſubmit to that of the Pope, Council, and Popiſh Church: To this paſs we are come alſo; we muſt believe the Kings Supremacy, Epiſcopacy, Figurative Preſence, tho perhaps we do not Judge by Scripture it be true Doctrine; we are conſtrained by Penal Laws, and Acts of Parliament to believe them, as *Papiſts* by their Inquiſition; and why? Becauſe the Church of *England* underſtands by Scripture, it's true; and if you reply you do not Interpret Scripture ſo, you'll not be heard; you muſt ſubmit, and believe againſt your Judgment; and what's this but plain *Popiſh* Tyranny over Mens Conſciences? Did *Luther* and *Calvin* forſake the Pope and Councils, for to ſubmit their Judgments to any other? No, but to follow Scripture as each one of them underſtood it: And tho' *Luther* was a Man raiſed by God, and repleniſh'd with his Spirit to repair the ruins of the Church, yet *Calvin* did no more ſubmit to him, than *Luther* did to the *Pope*; nor did *Zuinglius* ſubmit to *Calvin*, but followed his own ſenſe of Scripture, nor did *Oecolampadius* ſubmit to *Zuinglius*; but every one ſearched the Scripture, believed and taught what they thought to be true;

and

and thus we became a Reformation of Popery: If therefore we will continue a Reformation, and walk by the Spirit of our first blessed Reformers; we must not be constrained to believe any Mans sense of Scripture: We must believe whatever we think to be true, and have no other Rule of Faith but Scripture, as each one understands it.

Ismael. And what then? What do you infer from this discourse?

Isaac. This consequence, that whereas no true Child of the Reformation, be he of what Congregation he will, can justly deny our Rule of Faith to be Scripture, as any person of sound judgment Interprets it; it follows unavoidably that the Doctrine of the Reformation is, *Whatever any person of sound Judgment Interprets to be the true sense of Scripture*, and whatever *Luther*, *Calvin*, *Beza*, or any other of sound judgment in the Reformation, since its first rise until this day, taught to be the true sense of Scripture, is to be called and esteemed the Doctrine of the Reformation, tho' to others of this or that Congregation, it may seem to be wicked and scandalous Doctrine.

And now let me answer to an Objection you made against this Principle in our entrance to this discourse: You objected that many Popish Doctors and *Casuists*, delivered scandalous and base Doctrines, which the Papists will not admit to be the Doctrine of their Church, tho' delivered by Popish Doctors, and thence you pretended, that the particular sentiments of private Doctors of the Reformation are not to be called the Doctrine of our Church. But be pleased to observe the difference betwixt *Popery* and our Reformation; the Rule of Faith in *Popery* is Scripture, as Interpreted by the Pope and Council, or their Church; they will admit no other; consequently no Doctrine is to be called *Popery*, but what is Judged by the Pope and his Church, or Council, to be the sense of Scripture;

ture; and if any Doctor or Univerſity holds any ſenſe contrary to theirs, it is to be called the Doctrine of that particular perſon, and not the Doctrine of the Popiſh Church, becauſe their Rule of Faith is not Scripture, as Interpreted by any perſon of ſound judgment, but as Interpreted by their Pope and Council. But whereas our Rule of Faith in the Reformation is Scripture, as each perſon of ſound judgment Interprets it; whatever Doctrine, or ſenſe, is ſaid by any Man to be of Scripture, is juſtly to be called the Doctrine of the Reformation: For example, *Melancthon*, a Man of ſound Judgment, great Learning, and of an upright Conſcience, Taught *Bigamy* to be the Doctrine of Scripture; *Beza* Taught the Lords Supper might be adminiſter'd in any kind of Victuals, as well as in Bread and Wine: *Calvin* Taught that Chriſt deſpaired on the Croſs, and ſuffer'd the pains of Hell after his Death: Why then, let all the Biſhops and Univerſities of *England* condemn this Doctrine; let all the Synods of *France* and *Germany* decry it, the Doctrine will be ſtill of the Reformation, becauſe it's Scripture as Interpreted by Men of ſound Judgment.

Iſmael. The heat of your diſcourſe has tired you, and my memory is ſufficiently loaden with what you have ſaid; let me digeſt it in my private retirement and we will meet again.

Iſaac. Content, carry with you theſe three points which I have proved convincingly; Firſt, *our Rule of Faith* is Scripture, not as Interpreted by this or that, but by any Man of ſound Judgment; ſecondly, it follows hence that the Doctrine of the Reformation muſt be, and ought to be called whatever any Man of ſound Judgment ſays is the ſenſe of Scripture: Thirdly, it follows we may change Religions as often as we pleaſe.

Third Dialogue.

Ismael. I remember well the ſummary of your laſt diſcourſe given me in three points, and I find the ſecond to be abſurd and repugnant to reaſon: you'll never perſwade it, tho' you pleaded for it with great energy; what if a ſilly Woman, Cobler, or other Tradeſmen, read Scripture, and give their ſenſe of it, that, forſooth, muſt be called the Doctrine of the Reformation? And it ſhall be lawful for them to believe it, againſt the Doctrine of the whole Church.

Iſaac. Do not limit Gods infinite goodneſs, by meaſuring his mercies towards his Creatures with your narrow apprehenſions: Take notice, he ſays, he has choſen the weak and contemptible of the World for to confound the ſtrong ones: * *I confeſs unto you Father, that you have hid theſe things from the Wiſe and Prudent, and haſt revealed them to the little ones.* And therefore he choſe poor ſimple Fiſhermen to be his Apoſtles: I know its the practice of Papiſts, and from them your Church of *England* borrows it, to deſpiſe the Miniſtery of Women, Tradeſmen, and Illiterate People, in Preaching, Teaching, and Interpreting Scripture; but S. *Paul* tells us, ** *The Word of God is not bound*; That's to ſay, is not entayl'd on the learned, rich, or great ones; the † *Wind bloweth where it liſteth*: Our Biſhops and Miniſters would make a Monopoly of the Word of God, and have themſelves to

* *Matt.* 12. ** *Tim.* 2. † *Jo.* 4.

to be the only Retailers of it; for to have ſome plauſible Title for to enjoy great Rents, and ſhear the Flock. But we have ſeen, as well among the *Quakers*, as in other Congregations, ſilly Women and Tradeſmen, repleniſht with Gods Spirit, Preach and expound the great Myſteries of our Religion with as much of good ſucceſs and edification of the Auditory, as any *Penny-Book* Man in *England*.

Iſmael. It ſeems you approve the Miniſtery of Women and ſilly Tradeſmen, for preaching and teaching the Flock; and if ſo, you'll overthrow our Hierarchy of Biſhops and Miniſters.

Iſaac. It matters not much for you to know what I approve or condemn; but to know what the Doctrine of the Reformation is; it's this; That none can Teach, Preach, adminiſter Sacraments, or exerciſe Eccleſiaſtical functions, if he be not in Holy Orders, Biſhop, Miniſter or Deacon; for the Church of *England* Teaches it, and you may believe it if you pleaſe. You may alſo deny it, and ſay, any Woman or Tradeſman, has as much power for to Preach and Adminiſter the Sacraments, as the richeſt Biſhop in *England*: This alſo is the Doctrine of the Reformation aſwell as the former, becauſe *Quakers*, *Presbyterians*, *Browniſts*, *Anabaptiſts*, &c. Believe and Teach it, and they are Men of as ſound Judgments, and as good Reformers as Proteſtants; nay, the moſt learned of our Reformers, teach and commend the Power of Women for to exerciſe Spiritual functions, and Adminiſter the Sacraments: *a Saumaiſe*, *Peter Martyr*, and *b Zuinglius*, expreſly defend the Prieſthood as well of Women as of Men: And *c Luther* proves it efficaciouſly; *The firſt Office of a Prieſt*, ſays he, *is to Preach*, *this is common to all*, *even*

 Wo-

a *In lib. ad Corin. c.* 11. b *In Ex. plan. Art.*17. c *To.* 2. *de miniſt. Eccleſ. inſtit. fol.* 369. *& lib. de Cap. Babyl. c.d Ordin. & lib. de abroganda Miſſa.*

Women; the ſecond is to Baptize; which is alſo common to Women; the third is to Conſecrate their Bread and Wine, and this alſo is common to all as well as to Men: and in the abſence of a Prieſt, a Woman may abſolve from ſins as well as the Pope, becauſe the words of Chriſt, whatever ye ſhall untye on Earth, ſhall be untyed in Heaven, were ſaid to all Chriſtians.

And when ſo eminent men had not ſaid it, reaſon and Scripture convinces it; *Reaſon*, becauſe that our Rule of Faith being Scripture as each Perſon of ſound judgment underſtands it, many Women undoubtedly are of ſound Judgment, and why ſhould not their interpretation of Scripture paſs for the Doctrine of the Reformation, as well as that of our Biſhops and Miniſters: *Scripture*, becauſe we read the *Samaritan* Woman was the firſt who preached the *Meſſias* to the City of *Samaria*, and Chriſt commanded *Mary Magdalen* to go to preach his Reſurrection to his Diſciples; and we know by our Chronicles that our glorious Queen *Elizabeth* of bleſſed memory, did not only govern the ſtate, but was a great Apoſtoleſs in Church affairs.

Iſmael. To what purpoſe then, have we Biſhops and Miniſters, who enjoy ſo vaſt revenues; if any Man or Woman can Preach and Adminiſter the Sacraments as well as they.

Iſaac. You may believe, Biſhops and Miniſters are very needful for the Service of the Church; for they being commonly learned witty Men, and having Wives, they come to inſtruct their Wives ſo well, that the good Women come in a ſhort time to be as learned as their Husbands, and as nimble and quick in the Eccleſiaſtical Miniſteries as they, if they were permitted to exerciſe them; as ſome Authors of Credit relate unto us, that a Gentleman of *Conſtance*, writ to his Friend in a Village, (about three leagues diſtant from that City,) whoſe Inhabitants were for the moſt part of our *Lutheran* Reformation; the good Paſtor ex-

exhorted his Flock to prepare for Easter Communion, and that none should presume to come to the Holy Table, but should first confess and receive absolution of his sins: Easter Holy dayes being come, such a multitude flockt to confession, that the Pastor could not satisfie the Devotion of so great a croud; he called his Wife to help him, for to hear Confessions, and give Absolutions, in which Ministery the good Lady did Labour with great satisfaction of the Penitents; but neither the Pastor, nor his virtuous Consort being able to dispatch so great a multitude, he called his Maid Servant, who did work in the Holy Ministery with as much expedition as her Master. But for all this, the Church of *Scotland*, *France*, and all *England*, (*Protestants* excepted,) will tell you that Bishops and Ministers are not needful, nay that they are very prejudicious to the *Reformation* and *State*; To the *Reformation*, because this Hierarchy with the Bishops Court, Surplices, Corner Caps, and other Trumperies, puts the Flock in mind of *Popery*, whereof it's a perfect Resemblance; and whilst the *Papists* see our change from them, comes to be almost no more but to substitute new Priests and Bishops in their own place for to manage more conscienciously the Rents and revenues which they profanely abused, and that those Rents and revenues are still in the Hands of an Ecclesiastical Hierarchy, they live in Hopes of recovering them some day, when our Bishops and Ministers will come to be as bad Stewards of them as they were, and that the Flock will be weary of them, and call back the Antient Possessors: It's therefore perhaps the Emissaries of the Pope do incessantly blow in our Ears; how ill our Ecclesiastical Revenues are bestowed, for to maintain Wives and Children, Pomp and Vanity of Bishops and Ministers, no less than in Popery. To the *State*, they seem to be prejudicious, whereas any but a Bishop or Minister, would think, it would

be more advantagious to the Common-wealth, that the King ſhould have thoſe Revenues for to maintain his Fleet and Army, and eaſe thereby the Subjects of ſubſidies and taxes, than that a handful of Biſhops and Miniſters ſhould have them? Specially when others can Preach and Teach as well as they, for nothing, but the pleaſure of being heard.

Iſmael. But do not you ſee it would be a Sacriledge, that the King ſhould deprive the Clergy of their Church Revenues.

Iſaac. And do not you know, that almoſt all our Congregations do hold our Clergy to be no true Clergy, but as meer laymen as you or I; they admit no Clergy or Epiſcopal Character, but *Elders* choſen by the Congregation? And if they be no true Clergy, they have no right to the Church Revenues, and it's no Sacriledge to deprive them of them. The Popiſh Clergy in *Henry* the VIII. time, had viſibly a greater right to them, than ours now have. For neither the King himſelf nor any other did doubt of their Right, and now moſt of our Congregations, do abſolutely deny any Right in our Clergy to thoſe Rents, becauſe they are no Clergy? Yet none will be ſo bold, as to accuſe *Henry* the VIII. of Sacriledge, for having taken the Church-livings from them, for to put them to better uſe. And why ſhould we dare ſay, our King would commit any, for depriving our Clergy of thoſe Rents? Believe he can lawfully do it, or believe he cannot, you'll be ſtill a good Child of the Reformation. Believe what you pleaſe.

Iſmael. This is a tickliſh point, let's leave it to the conſideration of our wiſe and prudent Parliament, and be pleaſed to anſwer to my doubt, How can we live in peace and tranquility in Religion, if our Rule of Faith be Scripture as each one underſtands it: I remember a diſcourſe ſtarted in the Houſe of Lords, not many Years ago, by his Grace the Duke of *Buckingam*,

ingam, he desired to know, what was it to be a *Protestant*; wherein did *Protestancy* properly consist? The Bishops, who were present looked one upon another, and whether they feared the difficulty of the Question, or that for modesty's sake, each expected to hear another speak first, they stood silent for a while; at last the Ice was broken by one, others followed, but hardly any two agreed; and all that the Duke could gather out of their several answers, was that our Rule of Faith, was Scripture as each one understood it, and *Protestancy* nothing but Scripture, as Interpreted by the Parliament and Church of *England*: Whereupon he concluded, We are these hundred Years very busie for to settle Religion, and for ought I perceive, we are as unsettled now as at the beginning: And truly he had great reason, for Religion and Faith is nothing else, but that sense of Scripture, which each person of sound Judgment understands; and as it's impossible we should all jump and agree in one sense and meaning of the Text, so it's impossible we shall ever be settled and agree in Religion.

Isaac. The reason of our unsettlement hitherto, and at present, is the violent efforts, what by Persecutions, Acts of Parliaments, and other Oppressions; what by Invectives, Intrigues, and Cabals of the Church of *England*, to draw all to be *Protestants*; of the *Presbyterians*, to make us deny Episcopacy; and of each other Congregation, to force us to their respective Tenets: And whilst this constraint and severity is used against Mens Consciences, it's in vain to expect peace or settlement in our Reformed Church: But let us follow the Rule of Faith, let each one believe as in his Conscience he best understands Scripture: let us all believe what we please, and be permitted so to do, and we shall without doubt enjoy perfect Peace and Tranquillity: Believe you *Figurative Presence*,

if you will; let the *Lutheran* believe his *Real Preſence*, if he likes it, and let me believe *no Preſence* at all, if I judge there's none; why will not you permit me to follow that Rule of Faith, which the whole Reformation, even the Church of *England* gives me in her 39 Articles, *Scripture as each perſon of ſound Judgment underſtands it.* To ſay, we can never have ſettlement in Religion, whilſt this arbitrary Interpretation of Scripture is permitted, is to ſpeak like a Papiſt: This the Pope and Papiſts ſaid to our firſt bleſſed Reformers, and the Popiſh Church ſays this day to us, that we ought to ſubmit our judgments to the Church and Councils; that we ought not to believe what ſenſe we think to be true, but what the Pope and Councils propoſe unto us; and if *Luther*, and our other Reformers did not do ill in following their own ſenſe and Interpretation of Scripture againſt all the World, why do you blame me or any other for following their example?

Iſmael. When you ſpeak of our Reformation and Congregations, I hear you reckon the *Arians*, *Socinians*, and *Antitrinitarians*, among them; ſure you do not believe they, or ſuch like ancient condemned Hereticks were of the Reformation; for we Proteſtants do believe the Myſtery of the Trinity againſt them, and will never own them to be our Brethren.

Iſaac. And do not you believe Epiſcopacy againſt the *Presbyterians*, ſome Canonical Books againſt the *Lutherans*, Supremacy againſt the *Quakers*, and Infants Baptiſm againſt the *Anabaptiſts*; and yet you own them as your Brethren and godly Congregations of the Reformation; or if you will deny them, they will alſo ſcorn you, and ſay they are more of the Reformation than you are; and why will you not own the *Arians*, &c. as your Brethren, tho' you believe the Trinity againſt them? You ſay they are *Old condemn'd* He-

Hereticks; and does this language become a Child of the Reformed Church? By whom were they condemn'd? Was it not by the Popiſh Church, which alſo condemns us, and ſays we are as much Hereticks as they; and as we ought not to be ſo called, and judge the Pope and Councils Sentence againſt us, to be bold, uncharitable, and unjuſt; ſo we muſt ſay of the *Arians*, *Pelagians*, and others condemn'd by them. You ſay Proteſtants will never own them to be their Brethren; God forbid the Proteſtant Church ſhould be ſo uncharitable to their fellow Chriſtians, and ſo unjuſt to themſelves. *B. Morton*, (as I cited in my firſt Dialogue,) as learned a Man as the Church of *England* bred, ſays the *Arian* Church is a true Church, and will ſay no leſs of the others: But what need we the Teſtimony of any, for what reaſon ſo convincingly proves; They who walk by one and the ſame Rule of Faith, are of one and the ſame Religion; therefore *Lutherans*, *Proteſtants*, *Presbyterians* and *Independants*, do eſteem themſelves to be of the ſame Faith and Religion, becauſe they all have the ſame Rule, which is Scripture, as each Congregation underſtands it: Alſo, notwithſtanding the difference and variety of Congregations in *Popery*, they hold all but one Faith, as they ſay; becauſe they have all but one Rule of their Belief, which is their infallible Pope and Church: But it's evident that thoſe which you call *Ancient condemned Hereticks*, have one and the ſame Rule of Faith with our Reformation; for ours is Scripture, as each perſon of ſound Judgment underſtands it, without any obligation of holding the ſenſe of it delivered by Pope, Church, Councils, or any other; therefore our firſt bleſſed Reformers did not care what ſenſe of it the Church or Pope did hold, when they began to Preach the purity of the Goſpel, but each of them Interpreted it as he thought fit in the Lord, and ſo purged the Church of many Errors: This is the very

ſelf ſame Rule of Faith, which *Arians*, *Pelagians*, *Neſtorians*, and others, peremptorily condemned by *Rome* as Hereticks, did follow and walk by: Each of them Read and Interpreted Scripture, Preached and Believed what ſenſe of it they thought to be true, tho' they knew it was againſt the Doctrine of the Church, looking on Scripture alone as their Rule of Faith, without any regard of the Pope, Church, Councils, or Fathers: The Church of *Rome*, proud and impatient of any Oppoſition, condemned them as Hereticks for not ſubmitting their Judgments to her; for taking Scripture as they underſtood it, and not as the Church and Councils underſtood it, for their Rule of Faith; and if this be a crime, we are as guilty as they; we are equally nocent or innocent; we are both Hereticks, or none is; we are therefore concern'd in their Honour, and ought to defend the integrity of their procedure againſt the common Enemy, which is, the Pope. They were *Reformers* of the Church in their times, as we are in ours; and whereas they have the ſame Rule of Faith, ſo they have the ſame Religion with the Reformation.

Iſmael. Then you will ſay, *Arianiſm* is the Doctrine of the Reformation, and we may lawfully believe it.

Iſaac. I ſay, God's Unity in Nature and Trinity in perſons, is the Doctrine of the Reformation, becauſe the *Proteſtant*, *Lutheran*, and *Hugonot* Church, judge by Scripture, it is true; and if you judge alſo by Scripture, it is the true Doctrine, you may believe it: I ſay alſo, if you judge by Scripture, this Myſtery is not true, you may ſafely deny it, according to the Principles of the Reformation, and be ſtill as good a member of the Reformed Church, as they who believe it; for whoever believes what he judges by Scripture to be true, is a true Reformed: And, that the denial of the Trinity is as much the Doctrine of the Reformation

on, as the belief of it; it appears not only becauſe it was the Doctrine of the *Arians*, who, as I proved, are truly of the Reformed Church; but becauſe it was taught by the greateſt Lights of our Church: d *Calvin* ſays the Text, *My Father is greater than I, muſt be underſtood of Chriſt, not only as he is Man, but alſo as he is God.* And that the Council of *Nice* did abuſe the Text: e *My Father and I are one, for to prove the Unity of both in Nature; whereas it only ſignifies their Unity by conformity of Wills.* Again he ſays, Epiſt. 2. ad Polon. in Tract. Theol. *pag.* 796. That Prayer, *Holy Trinity one God have mercy of us, is barbarous, and does not pleaſe me.* And adds, f *The Son has his own ſubſtance diſtinct from the Father.* His Diſciple *Danæus*, ſays, *it's a fooliſh inſipid Prayer*: And our great Apoſtle *Luther*, (who as *Fox* witneſſeth, was the Chariot and conductor of *Iſrael*, and a Man extraordinarily raiſed and repleniſh'd with Gods Spirit, to teach the purity of the Goſpel,) cauſed that Prayer to be blotted out of the Litanies. h *That word Trinity*, ſays he, *ſounds coldly; my Soul hates that word* Humouſion, *and the* Arian *did well in not admitting it.* Laſtly, *Ochinus* that great Oracle of *England*, impugns this Myſtery with a ſtrong diſcourſe: i *We are not obliged to believe*, ſays he, *more than the Saints of the Ancient Teſtament, otherwiſe our condition would be worſe than theirs, but they were not obliged to believe this Myſtery, therefore we are not obliged.* Examine, I pray, the Works of theſe eminent Doctors, where I quote them; conſider if they be not, not only Men of ſound judgment, but men extraordinarily raiſed by God, (ſays the Synod of *Charenton*;) the Chariots and Conductors of *Iſrael*, ſays *Fox*;

d *In Harm. in Matth. c. 26. verſ. 64. & in admonad Polon. in Tract. Theolog.* pag. 794. e *Comment. ſuper Joan. c.* 10. f *In Act. Setueti* pag. 87. g *l. cont. cenebrat.* h *In Poſtil. Major. in enarrat. Evang. Domin. Trinit.* i *Lib.* 2. *Dial.* 2.

Fox: Men to be reverenc'd after Chriſt, ſays our Doctor *Powel*, and Apoſtolical Oracles ſent to teach us the purity of the Goſpel, and conclude it's an undeniable Verity that this is the Doctrine of the Reformation, whereas it's Scripture as Interpreted by ſuch Men: Oh! But *England*, *France*, and *Scotland*, believes this Myſtery; well? And what then? That proves that the Myſtery is alſo the Doctrine of the Reformation, becauſe whatever any Man of ſound judgment thinks to be Scripture, it's the Doctrine; but is *England* or *France* alone the whole Reformation? Are not *Luther*, *Calvin*, *Danæus*, *Ochinus*, as well of the Reformation, and Men of as ſound Judgment as they? Since therefore they underſtand by Scripture there's no Trinity, it's the Doctrine of the Reformation alſo that there's none; Believe it or deny it, which you like beſt, and you'll be ſtill of the Reformed Church.

Iſmael. By the principle you run upon you may ſay any blaſphemy is the Doctrine of the Reformation, for there's hardly any ſo execrable, but ſome Dr. of ours has delivered and taught it.

Iſaac. The Principle I run upon is this, Scripture as each perſon of ſound Judgment interprets it, is our Rule of Faith: Judge you, if that be not a good Principle in our Reformed Church, whereas this is the Rule of Faith given us by the 39 Articles, and generally by all our Doctors, as I proved in my firſt Dialogue: this being our Rule of Faith and Reformed Doctrine, it's evident, that whatever Doctrine is judged by any perſon of ſound Judgment to be contained in Scripture, is the Doctrine of our Reformation: ſome perſons of ſound Judgment ſay the *Real Preſence* is expreſſed by Scripture, this therefore is the Doctrine of the Reformation; others ſay, only *Figurative Preſence* is taught in Scripture, this alſo is the Doctrine of the Reformation; ſome underſtand by Scripture, there is a Myſtery of

of the Bleſſed Trinity; this therefore is the Doctrine of the Reformation, others underſtand there's no ſuch Myſtery, this alſo is the Doctrine of the Reformation: ſo that whether you believe or deny this or any other Tenet controverted, you'll ſtill hold the Doctrine of the Reformation.

Iſmael. Calvin *k* ſays, *Chriſt pray'd unadviſedly, the Eve of his paſſion; that he uttered words whereof he was afterward ſorry: that in his paſſion he was ſo troubled of all ſides, that overwhelm'd with deſperation, he deſiſted from invoking God, which was to renounce all hopes of Salvation*: And ſays he, I *if you object it's abſurd and ſcandalous to affirm Chriſt deſpaired*, I anſwer, *this deſperation proceeded from him as he was man, not as he was God.* And this is not only the Doctrine of *Calvin*, but of *Brentius*, m *Marlotus*, n *Jacobus* Miniſter (quoted by *Bilſon*) and of *Beza.* Will you ſay this is the Doctrine of the Reformation, or that we can without ſcruple believe it? Alſo *Calvin* ſays, o *That Chriſt's corporal death was not ſufficient for to redeem us, but that after having deſpaired on the Croſs, he ſuffered the death of his Soul; that's to ſay, that his Soul after his corporal death, ſuffered the pains of the damn'd in Hell.* And ſays he in the ſame place, *they are but ignorant, doltiſh, brutiſh men, who will deny it.* Luther alſo teaches the ſame Doctrine: p *As he ſuffered with exceeding pains; the death of the body, ſo it ſeems he ſuffered afterward the death of the Soul in Hell:* Epinus *q* a learned Lutheran ſays, *Chriſt deſcended into Hell for thee, and ſuffered not only corporal death, but the death and fire of Hell.* Mr. *Fulk* and *Perkins* avow this is alſo the expreſs doctrine of *Illiricus*, *Latimer* and

k *Harm. in Evang. Mat. c. 26. verſ. 39. and c. 27. verſ. 46. & lib. 2. Inſtit. c. 16. ſect. 10. & 11.* l *In Luc. par. 2. hom. 65. and In Ioan. hom. 54.* m *In March c. 16.* n *In Recogn. pag. 376.* o *Lib. 2. Inſt. c. 16. fact. 10. and ſeq.* p *To. 3. Wettemp. in ſp. 16.* q *In pſ. 16.*

and *Loſſius*. Alſo *Luther* r moſt impiouſly affirms, that *not only the humane nature of Chriſt dyed for us, but alſo his Divine nature*: ſee Luther's words quoted at large by *Zuinglius*, ſ and *Hoſpinian*; t If you ſay ſuch ſcandalous blaſphemies may be ſafely believed, you will render your Chriſtianity ſuſpected; and if you ſay, that they are the Doctrine of the Reformation, or that they may be believed according to the Principles of the Reformation, you will make the Reformation and its Principles to be hated by any good Chriſtian.

Iſaac. If I walk by the Rule of Faith of the Reformation, I'll prove my ſelf a true Reformed Child; and if I prove my ſelf to be a Reformed Child, my Chriſtianity cannot be juſtly ſuſpected. What Tenet have you related of all thoſe which you call blaſphemies and ſcandals, but has been judged by thoſe eminent Doctors of our Reformation to be expreſs Scripture, or conformable to Scripture; and ſince our Rule of Faith is Scripture, as each perſon of ſound Judgment underſtands it, and ſince the Doctrine of our Reformation is but whatever any ſuch perſon of ſound Judgment, judges to be expreſſed in, or proved by Scripture, it's evident that all thoſe Tenets are undeniably the Doctrine of the Reformation: I ſay then, and will ſay, without any offence to my Chriſtianity, or blemiſh to our Reformed Church, that thoſe Tenets are the Doctrine of the Reformation, and may be as ſafely believed by any Child of it, as Figurative Preſence, Supremacy, or two Sacraments: and let not any *Bigot* pretend to frighten me from this Doctrine by calling it *Blaſphemy* and *Impiety*; No, it's Scripture, as interpreted by our renowned Reformed Doctors, therefore it's no Blaſphemy: Let any man convince me, that our Rule of Faith muſt not be Scripture, as each perſon of ſound Judgment underſtands

r *In Confeſ. majori de Cœna Dui.* ſ *To.* 2. *in reſpon. ad Confeſ. Luth. fol.* 458. t *In Hiſtor. Sacram. par.* 2. *fol.* 57.

ſtands it; and he will convince that this cannot be juſtly called the Doctrine of the Reformation; but whilſt that Principle and Rule of Faith ſtands unſhaken, nothing that is taught by any perſon of ſound Judgment to be the Doctrine of Scripture, but is to be called our Doctrine, and may be ſafely believed.

You ſay that whoever has any love for Chriſtianity, will hate the Reformation and its Principles, if they give Liberty for to believe ſuch Blaſphemies: But, can any Mother be more Indulgent to her Child, than the Reformation is to us? Such as think thoſe Tenets to be Blaſphemies, the Reformation gives them leave not to believe them; and if any judges, by Scripture, that they are not Blaſphemies, but pure Doctrine, as *Luther*, *Calvin*, and others did, they have Liberty for to believe them. He who denies them, cannot in Charity check them who believe them, nor can they who believe them, check thoſe who deny them, whereas each follow the Rule of Faith, and believe what they judge by Scripture to be true. And if you or your Church of *England* cry out *Blaſphemy*, *Blaſphemy*, againſt all that you judge to be falſe, why do not you cry Blaſphemy againſt *Presbyterians*, *Lutherans*, and other Congregations from whom you diſſent? And what difference betwixt you and the Church of *Rome*? The folly of this is to call Hereſie and Blaſphemy all that is not her own Doctrine: And all that your Church of *England* miſlikes, muſt be *Fanaticiſm*, *Blaſphemy*, and impiety? Muſt our Rule of Faith be Scripture, as the Church of *England* underſtands it, and not otherwiſe? *Presbyterians*, and *Lutherans*, will never allow it: If therefore our Rule of Faith be Scripture, as each perſon underſtands it; any perſon of ſound Judgment in the Reformation, may without ſcruple believe what he underſtands to be the Doctrine of Scripture.

Fourth Dialogue.

ISMAEL. You ſtill inſiſt upon that principle that our Rule of Faith is Scripture, as each perſon of ſound judgment underſtands it, and from that principle will follow many abſurd conſequences deſtructive of Piety and Religion.

Iſaac. That principle is not invented by me, it's of our Holy Reformation; if I did diſcourſe with a *Papiſt* I would prove the principle to be true, and Gods expreſs Word; but ſince I diſcourſe with a Reformed Child, I ſuppoſe, and not ſpend my time in proving it: This principle then, being an unqueſtionable truth in our Reformation, no Reformed Child muſt be ſo irreverent and bold as to ſay, that any Doctrine which clearly and unavoidably follows out of it, is Blaſphemous or Impious, for that would be to condemn our principle by which we walk: *Ex vero non ſequitur niſi verum:* From a true principle nothing can follow but true Doctrine: Can you deny but this was the Rule of Faith, and principle of our firſt bleſſed Reformers, and of the Church of *England*, mentioned in her 39 Articles? If therefore they judged, and if any other judges by that Rule and principle, that thoſe Tenets which you call Impious and Blaſphemous, be true Doctrine, they cannot be blamed for believing them.

Iſmael. I confeſs our firſt Reformers did ſpeak ſo, but I ſay ſuch Errors and Impious Doctrines cannot without Irreverence be called the Doctrine of the Re-

for-

formation, and cannot without impiety be believed, becauſe our Reformation at preſent condemns and deteſts thoſe Blaſphemies, for we muſt grant that our Reformation in its beginning was not in its full perfection of Doctrine; God began it by *Luther*, *Calvin*, *Zuinglius*, and others: Thoſe great Men had their frailties, they did overlaſh in ſome things, and what they ſaid amiſs, Gods Heavenly Spirit inſpired to the Church from time to time to correct it, and has at length brought our Church to that purity of Doctrine, and fulneſs of perfection which now it enjoys. Nothing is to be called now the Doctrine of the Reformation, but what is now believed by our Congregations, and none of them believes thoſe execrable Tenets you related.

Iſaac. You wrong the Reformation very much, in ſaying it had not its full perfection in the beginning, it's rather to be thought, that that poliſhing and refining of it in enſuing Years with new perfections, and correcting the firſt draught of it by our firſt Reformers, has been a corruption of it with ſome mixture of Popiſh errors and ſuperſtitions: For all Religious Congregations, and pretenders to Piety, are at the firſt beginning in the height of their perfection, and in Progreſs of Years, they decline and decay from their primitive Spirit into errors and corruption of manners: Religious Congregations are not like *Arts* and *Sciences*, which by time and experience receive new perfections; but like Chimnies, which grow daily blacker by continual ſmoke and fire: Witneſs the *Jewiſh* Church and Law, in its beginning, flouriſhing and Holy, but corrupted in progreſs of time, by Traditions of Men and Superſtitions of Phariſees: Witneſs alſo the Law of the Goſpel in thoſe happy times of the Apoſtles, holy and pure, but corrupted after ſome Years by errors of *Popery*: If we be to ſeek for the pure and Orthodox Doctrine of the primitive Church, ought not

we to be ſaid by the Apoſtles, Men raiſed extraordinarily by God, and repleniſh'd with his ſpirit to teach us the Goſpel? And if we be to ſeek for the pure and Orthodox Doctrine of the Reformation, ought not we to be ſaid rather by *Luther*, *Calvin*, *Melancton*, *Zuinglius*, *Beza*, and our other firſt Reformers, than by a few Miniſters and Biſhops of *England*, who, tho' they be Wiſe and Pious Men, yet they are not of that ſtamp as the others. And if our preſent Congregations preſume to correct them, and ſay they overlaſh'd in their Doctrine; will not the *Papiſts* ſay, if they have been ſuch ſcandalous Maſters and falſe Teachers, why did you receive their Reformation? And as they erred ſo groſly in ſuch prime Articles of Chriſtianity, why do not you fear and ſuſpect they have alſo erred in the reſt? Secondly, the *Papiſts* will ſay, if as they Reformed us, you Reform them, then you muſt expect and permit that others may Reform you, and forſake your Doctrine as you forſake theirs.

Iſmael. I wiſh you could make out, that the Reformation was in its full perfection in its beginning; had you read ſome Writers of ours, perhaps you would judge otherwiſe; [a] *Muſculus*, a learned *Lutheran*, writes thus; *Thus it is with us at preſent, that if any be deſirous to ſee a great Rabble of Knaves, turbulent Spirits, deceitful perſons, Couſeners and Debauch'd Men, let him go to a City where the Goſpel is purely Preached, and he ſhall find them by multitudes; for it's more manifeſt than the day light, that never were there more unbridled and unruly people among the* Turks *and Infidels than the profeſſors of the Reformed Goſpel.* [b] *Luther* himſelf ſays as much; *The World grows daily worſe, and Men are now more covetous, revengeful, and licentious than they were in* Popery. Mr. *Stubs* [c] ſays,

[a] *Dom.* 1. *Adventus, & libr. de Proph. Chriſti.* [b] *In Poſthil. ſuper Evangel. Domi.* 1. *Advent. & Dom.* 26. *poſt. Trinit.*

c ſays no leſs; *After my Travels round about all* England, *I found the people in moſt parts proud, malicious, ambitious, and careleſs of good Works*; Mr. *Richard Gefery, in his Sermon at* St. Pauls *Croſs, printed Anno* 1604. *I may freely ſpeak what I have plainly ſeen, that in* Flanders *never was there more Drunkenneſs, in* Italy *more Wantonneſs, in* Jury *more Hypocriſie, in* Turky *more Impiety, in* Tartary *more Iniquity, than is practic'd generally in* England, *and particularly in* London. Certainly our Reformation at preſent deſerves a better Character; never did the Ale-houſes and Taverns complain more heavily of want of Trading, which is a proof of our ſobriety; the Churches which we ſee a building in *London*, is a good Teſtimony of Piety; and we are ſo far from any ſmack of Hypocriſie, that you ſhall not ſee in all *London* the leaſt appearance of Vertue, ſo hiddenly it's kept from mortal Eyes, but what you may meet in our honeſt *Quakers*.

Iſaac. I confeſs our Congregations as now they are, are very good both in Doctrine and manners; but I ſay alſo, that the Doctrine and manners of our Reformation, as its firſt beginning was as Pure as Holy, and as True as now it is, or ever it will be. Nay, ſuppoſing and granted, their manners and Doctrine were ſo corrupt as thoſe Doctors mention; I ſay that amidſt all thoſe Vices, their Life was as Holy, Innocent, Blameleſs and Pure as yours is now: And that you may be convinc'd of this Truth, know that *Calvin* expreſly teaches. d *We believe, the Sins of the Faithful,* (he means of the Reformation) *are but venial Sins; not but that they deſerve Death, but becauſe there is no Damnation for the Children of Grace, inaſmuch as their Sins are not imputed to them*; And again e he ſays, *We can aſſure our ſelves, we can no*

c *Motives to good Works in the Epiſt. Dedic.* d *Lib.* 3. *Inſt. c.* 4. *ſect.* 28. e *Lib.* 4. *Inſt. c.* 7. *ſect.* 2.

more be damn'd for any Sins, than Jeſus Chriſt *himſelf. Luther* f is of the ſame Opinion, *as nothing but Faith doth Juſtifie us, ſo nothing but Incredulity is a Sin.* Again, g *No Sin is ſo great that it can condemn a Man, ſuch as are damn'd, are damn'd only for their Incredulity.* Whitaker, *h No Sin can hurt a Man who has Faith.* The ſame is taught by *Wotton, Fulk, Tindal,* and *Beza.* It's therefore the Doctrine of Scripture, as Interpreted by theſe Perſons of great and ſound Judgment, that Inceſts, Murthers, Intemperance, or whatever elſe you call a Sin, (Incredulity excepted,) either is no Sin at all, or but Venial Sins, which do no harm, nor cannot damn the children of the Reformation; if therefore our Brethren lived in the beginning of the Reformation, as thoſe Authors relate, they lived according to Scripture, as Interpreted to them by Men of ſound Judgment, and this being our rule of Faith and Manners, they did not ill, but very well in following it.

Iſmael. They were men of the Reformation, it's true, who taught theſe Errors, and diſſolution of Life and good manners; inſomuch, they ſwerved from the Spirits Holineſs and Purity of the Reformation, and muſt not be believed nor commended. Look upon the Reformation as now it is, and you will not find any ſuch ſcandalous Doctrine, or corruption of manners.

Iſaac. They were not only Men of the Reformation, but the greateſt Oracles of it, which you will not match with any of our preſent Congregations, and it's not pardonable in any Reformed Child to ſay, ſuch Oracles, Extraordinarily raiſed by God to Teach the purity of the Goſpel, ſhould have taught either Errors in Doctrine, or diſſolution of manners: They taught what

f *In locis commun. claſſe* 5. *c.* 27. g *To.* 2. *Wittemb. de capt. Babyl. fol.* 74. h *De Eccl. cont. Bellarm. conf.* 2. *quæſt.* 5.

what in their Conſcience they underſtood by Scripture to be true; if you will not be ſo irreverent as to ſay that they were Knaves, who ſpoke and taught againſt their Conſcience and Knowledge. Therefore they taught the Doctrine of the *Reformation* purely and truly: The conſequence is evident: For, what is the Doctrine of the *Reformation*, but what Wiſe learned Men of ſound Judgment, think and underſtand by Scripture to be true? Why is figurative Preſence the Doctrine of the Reformation? tho denied by *Lutherans*, (who are Reformed alſo,) but becauſe Wiſe learned Men Judge by Scripture as they underſtand it, it's the true Doctrine? or can you give me any other Rule of Faith by which we may know what Doctrine is of the Reformation, and what not, but Scripture as each Perſon of ſound Judgment underſtands it? Or what Rule can you give for to know what is good or evil to be done, but Scripture as underſtood by ſuch Perſons? If therefore *Luther*, *Calvin*, and the other Doctors, I quoted, Judge by Scripture that Doctrine and manner of Life to be true and good, why may not we ſay it's the Doctrine of the Reformation: If you or the Church of *England*, or *Scotland* Judge that Doctrine to be falſe, and that manner of Life to be a diſſolution and corruption of manners: Why? you are Men of ſound Judgment, you underſtand Scripture ſo; that will be the Doctrine alſo is of the Reformation, you may believe it: But you muſt not deny that *Luther* and *Calvins* Doctrine alſo is of the Reformation, becauſe they were Men of as ſound Judgment as you.

You tranſgreſs haniouſly againſt modeſty, in ſaying thoſe ſacred Organs of God ſwerved from the Spirit and Holineſs of the Reformation; which having no other Rule of Faith but Scripture, as each Perſon of ſound Judgment underſtands it; its Spirit and Holineſs conſiſt in framing our Life and Doctrine to that Rule, as our bleſſed Reformers and Reformation in its begin-

ning did, believing thoſe Tenets, which you call Errors and Blaſphemy, and living that Life which you call Diſſolution and Corruption of Manners, becauſe they Judge by Scripture, as they underſtood it, that Doctrine and Manner of Life was True, Innocent, and Good; and if you like it as they did, you may believe and live as they did, and be a good Child of the Reformation: Conſider I pray all the Works and Doctrine of *Luther*, (the like I ſay of our other firſt Reformers,) the three parts of his Doctrine is againſt *Popery*, and they ſay, all are Hereſies and Blaſphemies; the reſt is contrary to the Church of *England*, and She ſays, this is alſo Errors and Blaſphemy, ſo you conſpire with the *Papiſts*, to deſtroy the credit of our firſt and beſt Reformer; and betwixt you both, you unplume him of all his Feathers, and leave him not a bit of good Doctrine.

But I will ſtand to the Spirit, and Principles of the Reformation, and Congregations, as now they are, ſince that you do ſo much boaſt of its Purity and great Perfections; and I will prove that Doctrine, and manner of Life, may be believed and followed Lawfully ſtanding to its Principles: For if the Spirit of the Reformation be at preſent among us, we muſt not be forced, as in *Popery*, to believe againſt our proper Judgments, what others believe by Scripture to be true and Holy, but what each one thinks in his own Conſcience to be ſuch; becauſe even now at preſent, our Rule of Faith, is Scripture as each Perſon of ſound Judgment underſtands it, and this is the ſame Rule which *Luther* and the Reformation in its beginning had: This Holy liberty is the beſt Jewel, the greateſt Perfection, and moſt Glorious Prerogative the Reformation has: If therefore now at preſent any Man Judges by Scripture, that he can Marry ten Wives at a time; that he can kill his own Son as *Abraham* intended; that he may commit Inceſt with his own Daughter, as *Lot* did; that there

there is no Sin but Incredulity, as *Luther* believed; nor any Myſtery of the Trinity of Perſons in one Nature, as *Calvin* believed: With what Juſtice can the Church of *England* ſay a Man does not believe, and live as becometh a Reformed Child, or that his Doctrine and Life is ſcandalous? Whereas he lives and believes as he underſtands by Scripture, he may or ought to do, which is the Rule of Faith of the Reformation, even of the Church of *England*? The Church of *England* ſays, the *Lutheran* Doctrine of the *Real Preſence* is not the Doctrine of Scripture; that the *Presbyterian* Doctrine againſt Epiſcopacy, is not the Doctrine of Scripture; that the *Anabaptiſt* Doctrine againſt Infants Baptiſm, is not of Scripture; and yet you permit them all to live in Peace; you Confeſs they are true Children of the Reformation, tho *Diſſenters* from you; why? Becauſe they follow Scripture as they underſtand it, and this is our Rule of Faith? And why will not you ſay, the Belief and Life of that other Man is alſo of the Reformation, tho abſurd it may ſeem to you; ſince he believes and lives as he Judges by Scripture he may? It follows therefore plainly, that this is the Doctrine of the Reformation.

Iſmael. I confeſs our Rule of Faith in the Reformation, is Scripture as each perſon of ſound Judgment underſtands it: but you cannot doubt but that it's needful to moderate and curb this liberty, or it may run too far: for if every man be licenc't to believe and teach every thing he fancies to be according to Scripture; as there is no Doctrine ſo execrable but ſome ignorant Reader may hit upon a text, which, ill underſtood may ſeem to favour it; ſo there will be none but may be believed, and called the Doctrine of the Reformation: for example, *Beza* i teaches, (and ſays it's alſo the Doctrine of *Calvin*, *Sumaize* and *Geneve*,) that the Lords Supper may be lawfully adminiſter'd

i *Epiſt.* 2. 2. *&.* 25.

miniſter'd in any kind of Victuals as well as in Bread and Wine, in Eggs, Fleſh, Fiſh, &c. *Where there is no bread and wine*, ſays he, *we may duly celebrate, if inſtead of them we uſe what we uſually eat and drink.* And again in the ſame place; *If there be no water at hand, and that Baptiſm cannot be with edification differed I would Baptize in any other liquor.*

Iſaac. And why ſhould not it be lawful to any Reformed to believe this, whereas it's Scripture as interpreted by a man of ſo ſound a Judgment? but I do not in any wiſe like that opinion of yours and of the Church of *England*, that it's convenient to limit and curb mens Judgments leſt they may run too far: this is the Policy of *Rome*, They will not permit an arbitrary Interpretation of *Scripture*, alledging, forſooth, for inconveniency, the multitude of abſurd Doctrines which the World would ſwarm with, if ſuch a liberty were allowed: No, no, far be it from any true Reformed Child to miſlike or blame that all people ſhould interpret Scripture, and believe what they judge by it to be true: and if what they judge to be true, ſhould ſeem to you falſe and ſcandalous, do not you believe it, but let them believe it, and they will be of the Reformation, becauſe they follow our Rule of Faith.

Iſmael. k *Luther*, l *Melanchon*, m *Muſculus*, n *Ochinus*, o *Beza*, and others, teach the lawfulneſs of Bigamy or multiplicity of Wives, aud prove it with the example of *Abraham*, *Iſaac* and *Jacob*: and *Ochinus* expounding the Text of St. *Paul*, *It behoveth a Biſhop to be a man of one Wife*: *The prohibition*, ſays he, *is not to be underſtood ſo, that a* Biſhop *ſhould have but one Wife at a time, for certainly he may have many, but S.* Paul's *meaning is, that he ought not to have too many Wives at a time, that's to ſay ten or twenty.* *Iſaac.*

k *To.* 5. *Wittem. ſerm. de Matrim. & in* 1. *ad Corint.* 7. l *Conſil. Theol. par.* 1. *pag.* 648. *&* 134. m *In Epiſt. Paul. ad Phil. & in* 2. *ad Tim.* 3. n *lib.* 2. *Dial.* 21. o *Lib. de Repud. & Divott. pag.* 223.

Iſaac. And will you deny this to be the Doctrine of the Reformation, whereas it's Scripture as Interpreted by men of ſo eminent and ſound a judgement?

Iſmael. The Synod of *Geneve*, *p* and the *q* Eccleſiaſtical Diſcipline of *France*, printed at *Saumure*, has decreed, that a Wife whoſe Husband is a long time abſent, may have him call'd by the publick Cryer, and if within a competent time he does not appear, without any further enquiry, the Miniſters may licence her to marry any other, or marry her himſelf.

Iſaac. I ſay, all honeſt Women may practiſe this Doctrine without ſcruple or ſhame, whereas it's Scripture as Interpreted by that thrice holy Synod; but let Seamen beware how they undertake long voyages, for fear their Wives may take other Husbands in their abſence.

Iſmael. Luther r teaches it's lawful to a Wife, if her Husband does not pleaſe her, to call her Man ſervant, or her neighbour; which Doctrine they ſay is come to the ears of our *London* Siſters; and he gives the like liberty to the Husbands, if their Wives be pettiſh and humourſome. *If the Husband*, ſays he, *cannot correct the humourſomneſs of his Wife, he may imagine ſhe is dead, and may marry another, becauſe it's not in the power of a Man to live without a Woman, nor in hers to live without a Man.*

Iſaac. This is Scripture as Interpreted by *Luther*, and conſequently muſt not be denied to be the Doctrine of the Reformation; nor can any of our Reformation be juſtly puniſh'd or blam'd for practiſing it, if he judges by Scripture it be true, (as *Luther* did) for this is our Rule of Faith. But *Luther* never gave this liberty, but upon condition, that the Husband or Wife ſhou'd firſt make their complaint before a Magiſtrate, for to have a redreſs of their injury and diſcontent; but this con-

p *Canon. Generales Genuen* 1560. q *Chap.* 13. *art.* 31.
r *To.* 5. *Wittem. ſerm. de Matrim.*

condition ſeems too comberſome to the modeſty of our Siſters; they do not ſubmit to it, but do themſelves juſtice without any addreſs to the Magiſtrate. I know alſo that not only *Luther*, but ſ *Bucer*, t *Melanſton*, u *Ochinus*, x *Muſculus* and *Calvin*, y do teach that a man who finds his Wife in Adultery, may caſt her off by Divorce, and marry another; and our *French* Synods have ordered this Doctrine to be put in their Eccleſiaſtical Diſcipline, ſo that it's the Doctrine of Scripture, as interpreted by theſe perſons of ſound judgment, and conſequently of the Reformation: you may therefore believe and practice it; our Siſters, particularly our Miniſters Wives were much alarm'd at this Doctrine, and ſay it's a damnable Hereſie; believe as you pleaſe.

Iſmael. Does not *Luther* ſay it's impoſſible a z young Man of 20 years can live without a Woman; or a young Maid of 18 years, without a Man; whereby all Parents may believe their Daughters of that age are defiled, if not preferr'd in due time: ſure you will not ſay this is the Doctrine of the Reformation.

Iſaac. And who doubts but that it's the Reformed Doctrine: Scripture as interpreted by ſo ſound a judgment; the contrary Doctrine is alſo of the Reformation, and you may believe it, becauſe our Glorious Queen *Elizabeth* dyed a Virgin; and it's credibly reported ſome few *fellows* of *Oxford* and *Cambridge* live continently.

Iſmael. But what do you think of a Child Chriſten'd in Popery by a Monk or a Fryar, ought he to be Chriſten'd again in our Reformation? And what if a Popiſh Prieſt, or Fryar, did become of our Reformed Church, can he lawfully Marry whereas, he made a Vow of Chaſtity?

Iſaac.

ſ *To. 5. Wittemb. ſerm. de Matrim.* t *In Scriptis Anglic. de Reg. Chr. l. 2. c. 26. & in Matth. c. 19.* u *In Conſil. Theol. par. 1. pag. 648. ſ. & 134.* x *Dial. 200. & 204. in Epiſt. S. Paul. ad Tim. 3.* y *l. 4. Inſt. c. 19. ſect. 37. Diſcip. Eccl. c. 13.* z *Serm. de Matrim.*

Iſaac. As to the firſt *Query*, it's the Doctrine of the Reformation, declared by many *French* Synods.and recorded in their Eccleſiaſtical Diſcipline, that he muſt be Chriſten'd again, becauſe the firſt Baptiſm was Null: it's alſo the Doctrine of the Reformation, declared by the Church of *England*, and many Synods of *France*, that the firſt Baptiſm is ſufficient and valid: believe which you pleaſe. It's alſo the Doctrine of the Reformation, that Infants Baptiſm is not at all needful (nay nor Lawful ſay the *Anabaptiſts*) ſo ſays *Calvin*, a *Zuingulius*, *Beza* and many others, it's likewiſe the Doctrine of our 39. Articles, b and our holy Synod of *London* c that Infants baptiſm is lawful and needful. Believe which you like beſt; both are of the Reformation.

As to the ſecond *Query*, it's the Doctrine of the Reformation that Prieſts andFryars are obliged to the vow of Chaſtity which they made in Popery, and cannot marry, this is the Doctrine of many of our Brethren and particularly of d *Hooker*, e *Marloratus*, *Budellus* and f *Couel*, who ſay the Papiſh vows of *Poverty*, Obedience and Chaſtity are commendable and ought to be kept. You may alſo believe this is wicked Doctrine, and that they may take Wives notwithſtanding their vow of Chaſtity, as well as Benefices notwithſtanding their vow of Poverty: believe which you pleaſe, both Doctrines are of the Reformation; but the beſt is to ſay they can marry, for if marriage and benefices were denied them, no Prieſt or Fryar would ever embrace our Reformed Doctrine: We know our great *Zuinglius* himſelf would not at all preach the Goſpel unto the *Suitzers*, until that he preſented a petition for himſelf and his companions, (all Prieſts and Fryars) extant yet in his 1 *Tom.* pag. 110. and

a *Lib.* 4. *Inſt. c.* 15. *ſect.* 20. *&* 21. b *Act.* 27. c *Can.* 29. d *Lib.* 2. *Eccleſ. Polit. pag.* 103. e *In Tim. c.* 50. f *In defenſ. Hookeri art.* 8.

obtained the contents of it, which was to have Wives. Nor can we doubt this to be the beſt Doctrine, whereas *Luther*, *Beza*, and almoſt all our other Reformers, were Prieſts and Fryars, and the firſt ſtep they gave in the Reformation was to Marry: the Papiſts and ſome weak Brethren were much ſcandalized at *Luthers* marriage, and *Eraſmus* his rallerie upon it was much ſolemnized, *Luther yeſterday a Monk, to day a Husband, and next day a Father*, becauſe that honeſt *Kate Boren*, his virtuous Bride, was happily delivered of a lovely Boy eight days after he married her: but the Servant of God did not regret the action, which proves that he judged by Scripture it was very lawful.

Fifth Dialogue.

ISMAEL. You know I have been born and bred in our holy Reformation, and a Church of *England* man; you tell me I may believe this or that, and whatever I pleaſe; I would gladly ſettle once for ever, and reſolve what I may, and ought to believe, and not to be every day carried away with every wind of Doctrine: let me, to that purpoſe propoſe unto you, and hear your reſolution of ſome doubts. What do you think, have not we a Church on earth eſtabliſht by Chriſt, wherein we are to live and ſerve him, and believe her Doctrine?

Iſaac. I will give you no other inſtruction nor anſwer but the pure Doctrine of the Reformation, which when you have heard, you may determin as you like beſt, what Religion to embrace; but know this, that after you have determin'd with your ſelf to believe this or that; you may with a very ſafe conſcience alter that reſolution next day after, and believe the quite contrary

trary to what you reſolve to believe, if upon better conſideration you think the contrary to be true; this is the liberty of the holy Reformation, as I proved in my firſt Dialogue.

As to your preſent doubt I anſwer, it's the Doctrine of the Reformation, that it was Jeſus Chriſt the Son of God who eſtabliſht the Church, you may believe it therefore: It's alſo the Doctrine of the Reformation, that it was not Jeſus Chriſt the Son of God who eſtabliſht the Church: that this is the Doctrine of our Reformation its apparent, for it's Scripture as Interpreted by *Ochinus* a man of ſound Judgment, *whom all Italy could not match*, ſays Calvin, *in whoſe preſence England was happy, and unhappy in his abſence*, ſays B. Bale: Ochinus ſpeaks thus, a *Conſidering how the Church was eſtabliſht by Chriſt and waſht with his Blood; and conſidering again how it was utterly overthrown by Papacy; I concluded that he who eſtabliſht it, could not be Chriſt the Son of God, becauſe he wanted providence*; and upon this reflection he renounced Chriſt and became a Jew. And no man can ſay but that he acted and behaved himſelf like a true Child of the Reformation in ſo doing, for he followed Scripture as he underſtood it; and as he was a true Reformed Child in forſaking Popery, becauſe he underſtood by Scripture, that the Reformation was better; ſo ſince he underſtood by reading Scripture more, that *Judaiſm* was better than the Reformation, he acted like a good Reformed, in chuſing that which he underſtood by Scripture to be the beſt; this is the Reformations Rule of Faith; do you, if you pleaſe, as he did, and you'll be as good a Reformed as he.

And if you chooſe to believe that there is a Church eſtabliſht on earth by Chriſt, you muſt beware never to believe or perſwade your ſelf that we are bound to believe her Doctrine, or live in her, if you do not judge by Scripture that ſhe teaches the Doctrine of

a *In Prefat. Dialog.*

Chriſt: This is the moſt eſſential point of Popery, an obligation of ſubmitting our judgments to the Church, and believing her Doctrine without any more examining and in this the Church of *England* is much like the Popiſh Church, which by Acts of Parliaments and other ſeverities, would oblige all men to believe her Doctrine, Rites and Ceremonies: No, God has given us Scripture for our Rule of Faith, as we forſook the Popiſh Church, becauſe we diſcovered by Scripture her many Errors in Doctrine; ſo we are not bound to believe the Doctrine of any other Church, but as we find by Scripture her Doctrine is true. Do, and ſpeak as *Luther* to 1. *Edit. Jen.* in Reſolut. *I will be free, and will not ſubmit to the authority of Councils, Popes, Church or Univerſity; to the contrary I will confidently teach whatever I Judge to be true; whether it be Catholick Doctrine or Heretical; condemned or approved.*

Iſmael. Muſt I not believe that the Doctrine of Jeſus Chriſt, delivered to his Apoſtles and the Church is true Doctrine?

Iſaac. The Reformation teaches, it is, and you may ſafely believe it: You may as ſafely believe it is not, in the Principles of the Reformation; becauſe it teaches that Chriſt err'd in Doctrine and manners: *Vere Phariſæi erant viri valde boni*, ſays Luther; b *and Chriſtus minime, debuit eos taxare:* and Calvin ſays, c *it's a folly to think he was not ignorant in many things*; laſtly, *David Georgius* d (a Man of God and of a holy life ſays *Oſiander*) writes, *If the Doctrine of Chriſt and his Apoſtles had been true and perfect; the Church which they planted had continued, but now it is manifeſt that Antichriſt has ſubverted it, as it's manifeſt in Papacy; therefore it was falſe and imperfect.* See theſe words quoted in the Hiſtory of *David George* printed by the Divines of *Baſile*, at *Antwerp*, *Anno.* 1568. both Doctrines

b *Serm. de* 50. *Artic. in ſumma. ſummarium.* c *In Harm. ſuper, Luc. c.* 2. d *Epitom Cent.* 16. *par.* 2.

rines are Scripture as interpreted by men of ſound Judgment; a Child of the Reformation, may believe which he will.

Iſmael. Is it not the Doctrine of the Reformation that the Apoſtles were infallible in their Doctrine? much more muſt we believe that Jeſus Chriſt was ſo.

Iſaac. Yes it is; you may believe it: and it's alſo the Doctrine of the Reformation that they were not infallible, neither in their written or unwritten Doctrine, ſo, many of our moſt renowned Doctors ſpeak, and whatever any Men of ſound Judgment judge to be true by Scripture, is the Doctrine of the Reformation: *Zuinglius*, e one of the greateſt Oracles of our Church ſays, *It's a great ignorance to believe any infallible authority in the Goſpels or Epiſtles of the Apoſtles*; *Beza*, not inferiour to *Zuinglius*, blotted out of S. *John* the hiſtory of the Woman Adulteres, Judging it a fable. *Clebitius* f affirms, *that Luke's relation of Chriſt's paſſion is not true, becauſe it does not agree with that of* Matthew *and* Mark, *and more credit is to be given to two, than to one.* g Calvin ſays, *Peter conſented to, and added to the ſchiſm of the Church, to the overthrow of Chriſtian liberty, and Chriſt's Grace.* h Whitaker ſays, *It's evident that after the Deſcent of the Holy Goſpel, the whole Church, even the Apoſtles, erred; and Peter erred in Doctrine and manners.* i Luther ſays Peter *lived and taught extra Verbum Dei*; and *Brentius* k his Diſciple ſays, *that* Peter *and* Barnabas *together with the Church of* Jeruſalem *erred after receiving the Holy Ghoſt.* If our Rule of Faith be Scripture as each perſon of ſound Judgment underſtands it, undoubtedly this muſt be the Doctrine of the Reformation, and may be believed by any Reformed, ſince it's

i *Tom.* 2 *cont. Catabapt. fol.* 10. f *Victoria verit. arg.* 5. e *In cap.* 2. *ad Gal.* h *de Eccleſ. cont. Bellarm. Cont.* 2. *q.* 4 *To.* 5. *Wittem. an* 1554. *in Epiſt. ad Gal. c.* 1. k *In Con. Coſ. c. de Concil.*

Scripture interpreted by ſuch renowned men.

Iſmael This is moſt wicked Doctrine, I'll never believe it.

Iſaac. If you think by Scripture it's wicked, do not: follow your Rule of Faith, Scripture as you underſtand it; but if any other underſtands by Scripture (as thoſe authors did) that the Doctrine is good, give him leave to believe it; he'll but follow his Rule of Faith; Scripture as he underſtands it.

Iſmael. I would gladly know which are the true Canonical Books of Scripture.

Iſaac. The Reformation teaches and you may believe with the Church of *England*, that S. *Pauls* Epiſtle to the Hebrews, thoſe of *James* and *Jude*: the 2. of S. *Peter*; the 2. and 3. of S. *John*, are true Canonical Scripture; the Reformation alſo teaches they are not Canonical, becauſe *Lutherans* deny them; believe which you like beſt. But if you'll live in peace, and out of all ſtrife with *Proteſtants*, *Lutherans*, and others, who diſpute, if this or that be Canonical Scripture; your readieſt and ſpeedieſt way will be, to ſay there's no true Canonical *Scripture*; Scripture is no more to be regarded than other pious Books: if you ſay this is not the Doctrine of the Reformation; read Hoſſias *de expreſſe Verbo Dei, & lib. de Hær.* where he relates this to be the Doctrine of the *Swinfeldians*, as good Reformers as the beſt of us: they ſay, that we are not to regard any Inſtruction from man or Book, but Gods immediate inſpiration, which ſpeaks ſecretly to our hearts; for which they alledge thoſe comfortable words of the Prophet, *I will hear what my Lord my God ſpeaks in me*: for ſay they, the Book which we call Scripture, is a creature, and we muſt not ſeek for light and inſtruction from any creature, but from God the Father of Lights. This is Scripture as interpreted by Men of ſound Judgment; any Child of the Reformation may believe it.

Iſmael.

Iſmael. I thought to ſettle my mind in my choice of ſome Religion, and you go the way to beat me from all, for if you renverſe the Authority of Scripture, what warrant ſhall we have for any Religion? God forbid the Reformation ſhould deny the true Canon, or the infallible truth of Scripture; and let all the world ſay the contrary, I will conſtantly aver and believe it's Gods infallible word.

Iſaac. How can you ſay I beat you from all Religion, when I directly perſwade you to follow the Rule of Faith of our Reformation, *Scripture as each perſon of ſound judgment underſtands it*; let this be your Religion, if you will be a true Reformed; whatever you judge in your conſcience to be true, let the Church of *England*, or *France*, or any other, ſay and believe what they will; you are to believe but what you judge by Scripture to be true; and this is the Religion of the Reformation.

Iſmael. I would gladly know, if it be lawful to chop or change Text?

Iſaac. It's the Doctrine of the Reformation that you cannot, becauſe God has forbid to add to, or take away from his word: and therefore we condemn the Papiſts for their *Tradition*, obtruded upon the Flock as the Word of God: It's alſo the Doctrine of the Reformation, and the practice of our beſt Reformer, when the Text does not ſpeak clear enough, that for to refute Popery and eſtabliſh our own Doctrine, we may add or diminiſh a word or two; which is not to change the Word of God, but to make it ſpeak more expreſly: as when *Luther* had a mind to preach *Juſtification by Faith alone*, finding the Text ſaid but, *Man is Juſtified by Faith*, he added the word *Alone*, and made the Text very clear againſt Popery, which formerly was ſomewhat obſcure: *Zuinglius* being to teach the *Figurative preſence* of Chriſt in the Sacrament, found the Text, *this is my Body*, to be too pat againſt his Doctrine

Doctrine, and instead of *Is*, put in *this signifieth*: The Church of *England* being to preach the Kings Spiritual Supremacy, could not convince the obstinate Papist by the Original Text, which said 1 Pet. 2. *submit your selves unto every humane creature for the Lord's sake, whether it be the King as excelling, or to*, &c. But in King *Edwards* time they altered one word, and made the Text thus, *submit your selves to every Ordinance of Man, whether it be to the King, as being the chief head*, and the following impressions of the Bible, the year 1557 and 79. say, *To the King as supreme.* And so the true Doctrine is clearly convinc'd out of Scripture, as also the lawfulness of Priests Marriage; for the Text before the Reformation said 1 Cor. 9. *have not we power to lead about a Woman sister*; and now our Bibles say, *have not we power to lead about a Wife being our Sister*: hence it's evident according to the Doctrine and practice of our Reformation, that when you have a mind to establish a Doctrine which you judge to be true, you may change the Text and make it speak to your sense and meaning, provided you judge your sense to be true.

Ismael. What do you think of *Justifying Faith*? Does *Faith alone* justify us?

Isaac. It's the Doctrine of the Reformation, that without charity it cannot, because S. *Paul* says 1 Cor. 13. *If I have Faith so as to move mountains, and have no charity, I am nothing.* It's also the Doctrine of the Reformation, that it is impious and wicked to say, *Faith alone* without Charity does not justify; this is Scripture as interpreted by *Luther* a man of sound judgment: [1] *Who say*, quoth *Luther*, *that Faith alone though perfect it be, cannot Justify without Charity, say impiously and wickedly, because Faith alone, without any good works doth justifie.* Believe which Doctrine you please, both are of the Reformation.

Ismael.

[1] *In cap. 2. ad Gal. & serm. Alt. 113. 204.*

Ismael. Luther was insolent in checking the Doctrine of St. *Paul.*

Isaac. Probably he did not reflect that it was the Doctrine of the Apostle, and if you will have it to be a Check of S. *Paul*, *Luther* m will answer for himself, *Be it*, says he, *that the Church*, Augustin *or other Doctors*, *also* Peter *and* Paul, *nay*, *and an Angel from Heaven should teach otherwise than as I teach, yet my Doctrine is such, that it setteth forth Gods Glory; I know I teach no Humane, but Divine Doctrine.*

It's the Doctrine of the Reformation, that Faith alone, without any good Works, and notwithstanding all Sins you are Guilty of, doth justifie you: This is Scripture, as Interpreted by *Luther*, who says, nothing can damn you but Incredulity, as nothing but Faith can save you; of *Whitaker*, *Wotton*, *Fulk*, and *Beza*, whose words I related in our precedent Dialogue, which I believe you remember, and I need not repeat.

It's also the Doctrine of the Reformation, that good Works are meritorious of Grace and Glory; *n Hooker* and *Harmonia confess.* o say it's the Doctrine of Scripture; and what any person of sound Judgment judges to be the Doctrine of Scripture, he may believe it, for this is our Rule of Faith. It's likewise the Doctrine generally of all our Church, that good Works are not at all meritorious: *Tindall*, (called by *Fox* p a Man of God, and a constant Martyr,) judges this to be so true, that in his Treatise *de Mammona iniquitatis*, he says, *Christ himself did not by all his good Works merit the Glory*: And tho' the Scripture says expressly he did, *Calvin* q affirms, *that it's a Foolish curiosity to examine, and a rash proposition to say Christ did Merit.*

It's the Doctrine of the Reformation, that tho' good Works

m *In Epist. ad Gal. c. 1. & 2. & Tom. 5. Wittemb. an. 1554. fol. 29.* n *Lib. 5. de Eccl. Polit. sect. 72.* o *pag. 495. & 273.* p *Acts and Mon. pag. 514.* q *Lib. 2. Inst. c. 17. sect. 6.*

Works be not meritorious, nor have not the leaſt influence in our *Juſtification* or *Salvation*, yet they are abſolutely needful for both, inaſmuch as that true Faith cannot be without good Works, becauſe they are the marks and ſigns of a *living Faith*, by which alone we are ſaved; this is the judgment of the Church of *England*, expreſſed in the 11 and 12 *Article* of the 39, and of *Melancton in locis Commun. de Bonis operibus*, and you may believe it: You may alſo believe, and it's the Doctrine of the Reformation, that good Works are ſo far from being needful, that they are prejudicious and hurtful to our Salvation, and the beſt way to be ſaved is to do no good work at all; this is Scripture as Interpreted by *Illiricus*, *Flaccius*, *Amsdorfius*, quoted in Act. *Colloq. Aldeburg.* pag 205. and 229. and *Luther* † was ſo deeply perſwaded of this truth, tho' that Chriſt ſaid, *If thou wilt enter into the Kingdom of Heaven, keep the Commandments*: Luther ſays, it's an obſtacle to our Salvation to keep them: *Where it is ſaid*, quoth he, *that Faith in Chriſt doth indeed juſtifie us, but that it is neceſſary alſo to keep the Commandements, there Chriſt is denied, and Faith aboliſh'd, becauſe that which is proper to Faith alone is attributed to the Commandements.* And again, ‡ ſays he, *if Faith be accompanied with good Works, it's no true Faith; that it may juſtifie it muſt be alone without any good Works.* This is Scripture as Interpreted by ſuch Eminent and ſound Men; and conſequently the Doctrine of the Reformation; and who doubts but that any Doctrine of the Reformation may be believed. Hence forward, when you hear the Preacher exhort you to good Works, you may believe him, if you pleaſe, and have a mind to ſpend your Monies, becauſe he Preaches the Doctrine of the Reformation; or you may laugh at him, and believe not a word he ſays, becauſe he Preaches againſt the Doctrine of the Reformation. *Iſmael.*

† *In comment. in cap. 2. ad Gal.* ‡ *To. 1. Propoſit. 3.*

Iſmael. Theſe are dangerous and ſcandalous Tenets, deſtructive of Piety and Chriſtianity; and let *Luther* and thoſe Authors you quoted, ſay what they pleaſe, the Reformation, nor no Honeſt Man will ever believe ſuch abominable Doctrine.

Iſaac. I do not ſay that the Children of the Reformation are obliged to believe them: They may believe as you do, that all are wicked Tenets: But if *Luther* and the others cited, judge in their Conſcience theſe Tenets to be the Doctrine of Scripture, and if *Peter*, *John*, or *James*, like their interpretation, I ſay, they may according to the principles of our Reformation believe them, and be as truly Reformed Children as you; for our Rule of Faith is Scripture as each perſon of ſound judgment underſtands it, and in believing thoſe Tenets, becauſe they judge them to be the Doctrine of Scripture, they ſtick faſt to, and follow our Rule of Faith: Why is *Figurative Preſence*, and the *Kings Supremacy*, the Doctrine of the Reformation; tho' denied by *Papiſts*, *Lutherans*, and *Presbyterians*? But becauſe the *Proteſtants* judge it's the Doctrine of Scripture: If therefore thoſe great Authors I quoted, and any other with them judge thoſe Tenets to be the Doctrine of Scripture, they can be juſtly called the Doctrine of the Reformation: Muſt *Proteſtants* be forced againſt their judgments to deny Real Preſence, and Supremacy, becauſe *Lutherans* ſay it's wicked Doctrine. And why muſt *Luther*, *Illiricus*, *Flaccius*, and others, be forced to deny thoſe Tenets, tho' *Proteſtants* or *Papiſts* Judge them to be damnable? Let each one believe what he thinks to be the Doctrine of Scripture, and he will ſtill be a true Reformed Child.

Iſmael. Does not our Reformation teach that it's poſſible to all Men, aſſiſted with Gods Grace, to keep the Commandments?

Iſaac. This is the Doctrine of the Church of *England*, and conſequently of the Reformation: It's alſo

alſo the Doctrine of the Reformation delivered out of Scripture, as Interpreted by *Luther*, *Calvin*, *Willet*, and ſeveral others, that it's impoſſible to any Man aſſiſted with what Grace ſoever, to keep the Commandments. *None has ever yet*, ſays our great *Calvin*, t *and God has decreed none ſhall ever keep the Commandments:* Again, u *The Law and Commandments were given us, to no other end, but that we ſhould be damn'd by them; inaſmuch, that it is impoſſible for Us to do what they command.* The ſame Doctrine is taught by *Luther*, in ſeveral places of his Works, by *Willet*, z and by our Brethren the *Gomariſts* of *Holland*, and many of our French Synods. Believe which you pleaſe, both Doctrines are of the Reformation.

It's alſo the Doctrine of *Luther* and *Calvin*, that God does not caſt men into the Hell becauſe their ſins deſerve it, nor ſave men becauſe they merit it, but meerly becauſe he will have it ſo: *He crowns thoſe who have not deſerved it*, ſays *Luther*, y *and he puniſhes thoſe who have not deſerved it; 'tis Gods Wrath and Severity to damn the one, 'tis Gods Grace and Mercy to ſave the other.* Calvin *alſo*, z *Men are damn'd for no other cauſe, but becauſe God will have it ſo; he is the cauſe and Author of their Damnation; their Damnation is decreed by God when they are in their Mothers Womb, becauſe he will have it ſo*; this is alſo the belief of our *Gomariſts* in *Holland*, of many French Churches, and of ſeveral learned *Calviniſts*; though the Church of *England* denies this Doctrine, none will dare ſay it is not the Doctrine of the Reformation, becauſe it is Scripture as Interpreted by ſuch eminent men of our Church.

Iſmael. I will never believe ſuch execrable Doctrines, nor will I ever be of any Congregation which believes them. *Iſaac.*

t *Lib. 2. Inſtit. c. 7. ſect. 5.* u *Harm. Evang. in Luc. c. 10. verſ. 26.* x *In Synop. Papiſmi pag. 564.* y *Lib. de ſervo. Arbit. cont. Eraſm.* z *Lib. 3. Inſtit. c. 21. ſect. 5. & 7. & c. 22. ſect. 11. & cap. 13. ſect. 1.*

Iſaac. I do not adviſe you to believe them; but to give others leave to believe them, if they think them to be the Doctrine of Scripture; as *Luther*, *Calvin*, *Willet*, *Gomariſts*, and others do: You muſt not, if you be a true Reformed Child hinder any Man from believing, nor be diſpleaſed with him for believing what he Judges in his Conſcience to be the Doctrine of Scripture, for this is our Rule of Faith. Will not you be of the Congregation and Religion of thoſe, who follow Scripture as their Rule of Faith, and Believe what they Judge in their Conſcience to be the Doctrine of Scripture?

Iſmael. Yes I will, and am of ſuch a Congregation, for this is the Rule of Faith of the Reformation.

Iſaac. Why then, you muſt be of the ſame Congregation with the *Gomariſts*, *Luther*, *Calvin*, and the others, who believe thoſe which you call execrable Doctrines, becauſe they follow Scripture as they underſtand; and believe thoſe Doctrines, becauſe they Judge them to be of Scripture: You both follow the ſame Rule, one goes one way, and the other another, and both are of the Reformation. The Church of *England* underſtands by Scripture, that God is not the Author nor cauſe of Sin, that he does not force us to Sin; who doubts but that this is therefore the Doctrine of the Reformation? But *Calvin*, *Brentius*, *Beza*, and ſeveral others underſtand by Scripture; that God is the cauſe and Author which forces our Will to Sin; that Man, and the Devil, are but Gods Inſtruments to commit it: That Murthers, Inceſts, Blaſphemies, &c. are the Works of God, that he makes us commit them: And who doubts but this alſo is the Doctrine of the Reformation, being Scripture as Interpreted by ſuch eminent and ſound Judgment? *God*, ſays *Calvin*, (*a*) *directs*, *moves*, *inclines and forces the Will of Man to Sin*; *in ſo much that the power and efficacy*

of Working, is wholly in him; Man, nay, and Satan when he impells us, being only Gods Inſtruments which he uſes for to make us Sin. Zuinglius, *Willet*, *Beza*, teach the ſame.

a *Lib. 2. Inſt. c. 4. ſect. 3. & l. 1. c. 18. ſect. 2. & l. 3. c. 23. ſect. 4. Lo. 1. de deprovid. c. 6. in Synopſ. pag. 563. In manifeſt. ſtratag. Papiſt.*

Sixth Dialogue.

ISMAEL. I am weary of hearing ſuch horrid Blaſphemies; my Heart trembles to hear you ſay, that ſuch abominable Tenets may be believed according to our Rule of Faith and Principles of the Reformation: I beſeech you let me hear no more of ſuch ſtuff: I conceive very well that Mens Judgments and Conſciences are not to be conſtrain'd to believe or deny, this or that Tenet, becauſe the *Pope*, or his Infallible forſooth, Church, will have it ſo.

Iſaac. And muſt they be conſtrain'd to deny or believe, becauſe the *fallible* Church of *England* or *France*, will have it ſo?

Iſmael. No, I do not ſay they muſt, have Patience, and hear me ſpeak a while: I ſay that Scripture muſt be our Rule of Faith, and not any Pope, or Church, or Congregation; and that we are not to be forced by any to believe, but what we underſtand to be true by Scripture; and that if we Judge by Scripture, any Doctrine to be falſe, and contrary to Gods Word, we muſt not be forced to believe it: But we muſt

muſt not abuſe this Liberty: That we ſhould have Liberty for to believe or deny Supremacy, Figurative Preſence, Communion in one or both kinds, and ſuch other Inferiour Truths controverted among Chriſtians; and that each Congregation may in ſuch Articles, believe as it underſtands by Scripture to be true, may paſs, and it's practic'd in our Reformed Churches; But that we ſhould run ſo far, as to have Liberty by our Rule of Faith to believe or deny the Fundamental and Chief Articles of Chriſtianity, as the Trinity, Incarnation, Divinity of Chriſt, &c. That Liberty ought not to be given: Our Reformation very wiſely and pioufly permits the *Lutherans* to believe one thing, the *Presbyterians* another, the *Proteſtants* another, and ſo of the reſt: And all are true Reformed Children, becauſe each of them believes as they Judge by Scripture to be true: But the Reformation has never given, nor never will give Liberty to Interpret Scripture againſt the Fundamental Article of Chriſtianity: we muſt be moderate; and keep our rambling fancies within compaſs, and if any ſhould Judge and Interpret Scripture in favour of any ſcandalous and abominable Tenets againſt Chriſtianity and good Manners, he muſt be checkt, and not commended. This moderation the Church of *England* uſes, and will never permit to the contrary.

Iſaac. I perceive a great deal of Popiſh Blood to run in your veins, and that if you and your Church of *England*, were in power at the beginning of our Reformation, we ſhould never have had a *Luther*, *Calvin*, *Beza*, or ſuch other noble and renowned Reformers? By what I gather from your diſcourſe, I do not ſee the breadth of an Inch's difference betwixt the Church of *Rome*, and you and your Church of *England*, for the Church of *Rome* will not ſtick to grant, that Gods Word alone is her Rule of Faith, but ſo that none muſt believe *any ſenſe* of it, but as ſhe believes

lieves it, nor Interpret *any text*, but receive her Interpretation of it. The Church of *England* has Scripture for her Rule of Faith, and gives us Liberty for to Interpret, Underſtand, and Believe *ſome text* of it, as each one thinks beſt; and ſo permits *Presbyterians* to deny Epiſcopacy, *Lutherans* to deny Figurative Preſence, &c. and confeſſes they are all her Brethren of the Reformation, but ſhe will give no Liberty at all for to Interpret *other Texts*, but all muſt underſtand them as ſhe does, or all muſt be Hereticks and damn'd Men? No, that Text, *My Father and I are one*, muſt be Interpreted to ſignifie the Unity in Nature of the Father and Son, as the Church of *England* believes, none muſt Interpret it otherwiſe: So that the difference betwixt the Popiſh Church and that of *England* is; the firſt gives us no Liberty at all, the ſecond gives us ſome Liberty, the firſt robs us of all; the ſecond but the one half. The Rule of Faith in *Popery* is Scripture, as Interpreted by the Pope and Councils; the Rule of Faith in *England* as to *ſome Articles*, is Scripture as Interpreted by the Church of *England*; and as to *other Articles*, Scripture as each Perſon of ſound Judgment underſtands it: And thus *Proteſtants*, are but half *Papiſts*, and half Reformed, and both theſe ingredients will never make a good compound.

Let any unbyaſs'd and impartial Man Judge if the Church of *England* proceeds juſtly in this: For if our Rule of Faith be Scripture as each Perſon of ſound Judgment underſtands it, as ſhe mentions in her 39. Articles; and as the whole Reformation believes, if we are not to be conſtrained, to believe any Church, Council, or Mans ſenſe of Scripture, if we do not Judge by the Word of God it's true, by what Authority, Rule or Reaſon, can the Church of *England* give me Liberty to underſtand and believe *ſome Texts* as I pleaſe, and deny me Liberty for to underſtand and believe *others*, as I Judge by Scripture they ought to be

be understood? I pray observe well this discourse here are *Luther*, *Calvin*, *Beza*, *Zuinglius*, and our other first Reformers; they Interpret some Texts against the Doctrine of *Rome*, and others against the Doctrine of the Church of *England*. They are praised for the first, and esteemed Apostolical Reformers, because without any regard of what the Church of *Rome* said, they freely taught and believed what they Judged by Scripture to be true; why must not they be praised and esteemed true Reformers also, for not regarding what the Church of *England* or any other says, but teach the impossibility of Gods Commandments, the sufficiency of Faith alone, and all those other Tenets which you so much mislike, since they Judge by Scripture, that to be the true Doctrine. Are they bound to submit their Judgments to the Church of *England*, more than to that of *Rome*?

Ismael. But in those Tenets they do not only contradict the Church of *England*, but all Christian Churches and Congregations; for all will say those are wicked and scandalous Doctrines.

Isaac. And if they Judge by Scripture that those Tenets are not such, but sound and good Doctrine, may not they believe them, tho all the World and ten Worlds did gainsay them? Is not Scripture our Rule of Faith, and are we to regard what any Church or all Churches say, further than we find by Scripture that they say well? But being these Tenets, which you call horrid Blasphemies displease you, I'll change my discourse; and because I see you are Popishly inclin'd, I will shew you how by the Principles of our Reformation, you can be as good a Papist as the Pope; one Principle excepted, wherein you must dissent from the Church of *Rome*, if you intend to remain a true Reformed Child.

Ismael. You promise too much, and more than I desire to know, I don't desire to have any Communi-

cation with the Pope; I know by the Writings of our Authors what kind of Beaſt he is.

Iſaac. By your favour, you may believe the Popes are Worthy, Honeſt, and Godly Men; many Doctors of our Reformation, and our Travellers to the Court of *Rome* give this Teſtimony of them? You may alſo believe, that Popes and Cardinals are Knaves and Atheiſts, who look on Scripture as a *Romance*, and deny the Incarnation of Chriſt, for *Calvin* ſays ſo, and would never have ſaid it, if it had not been true: But beware not to ſpeak ſo in *Rome*, or they'll lodge you where Honeſt *Taylor* the *Quaker* was; nor in *Spain*, or they'll ſtop your Mouth with an Inquiſition faggot.

Iſmael. I care not what the Pope or Cardinals are; but I would gladly know, what Religion and Congregation you are of; for whereas you are my immediate Inſtructer, it behoves me to know what Religion you have.

Iſaac. As to my Religion, I doubt not but that my Readers will be divided in their Judgments of me; if a Papiſt reads me, he'll ſwear I am an Atheiſt; but I hope he will not pretend to be infallible as his Pope: if a Proteſtant, he'll ſay, I am a Papiſt, and that my drift is to caſt dirt upon his Church; the honeſt Quaker will ſay, I am a profane man, others perhaps will ſay I am of no Religion, but a Deſpiſer of all, and our Congregation are ſo uncharitable that likely none will accept of me, becauſe I ſay all Religions are very good: a ſad thing that a man muſt be hated for ſpeaking well of his Neighbours, and that each one muſt have all the World to be naught but himſelf: This then is my Religion, To ſuffer Perſecution for Juſtice and Truth; to render good for evil, to bleſs thoſe who curſe me, and ſpeak well of all Congregations, whilſt they ſpeak all evil againſt me: reflect well upon what I diſcourſed hitherto, and you will find, I am as great a Lover of

1 4. *Inſt. c.* 7. *Sect.* 27. the

the Reformation as they who may think me its enemy; and read my following diſcourſe, and you will find I love Popery as well as the Reformation: The Spirit of God makes no exception of Perſons.

Iſmael. You promiſed to prove by the principles of the Reformation, that we may believe all the Tenets of Popery, and remain ſtill of the Reformation: how can this be?

Iſaac. You remember I excepted one Principle of Popery, wherein you muſt neceſſarily diſſent from them: and if you deny this one Principle, you may believe all their other Tenets as well as the Pope, and be as good a Child of the Reformation as *Luther*.

Iſmael. What Principle is this, which you ſeem to make the only diſtinctive ſign of a Reformed, from a Papiſt?

Iſaac. Liſten a while: a Papiſt is not a Papiſt becauſe he believes Purgatory, Tranſubſtantiation, Indulgences, and the reſt of Popiſh Tenets, but becauſe he believes them upon the Teſtimony of the Pope and Church, becauſe they aſſure him they are revealed Truths: If a Papiſt did ſay, I believe theſe Tenets, becauſe I my ſelf do judge by Scripture, that they are revealed, and not becauſe the Pope and Church ſay they are, he would be no Papiſt. The Papiſt believes the Myſtery of the Trinity, the Incarnation and Paſſion of Chriſt, the Proteſtant believes the ſame Myſteries, yet the one is a Papiſt and no Proteſtant, the other is a Proteſtant and no Papiſt. And why? becauſe the Papiſt believes them upon the Teſtimony of the Pope and Church, the Proteſtant believes them upon the Teſtimony of Gods written Word. Believe then whatever you pleaſe of Popery, provided you believe it, becauſe you judge by Scripture it's true, and not becauſe the Pope or the Church ſays it; you'll never be a Papiſt, but a perfect Reformed.

Iſmael. If this diſcourſe be ſolid, you may hedge

in all the Articles of Popery into our Reformation.

Isaac. If you peruse the works of our Reformed Doctors, you'll hardly find any Article of Popery, but has been judged by many, or some of our best Reformed Doctors, to be the true Doctrine of Scripture; and whereas any Doctrine which any Person of sound Judgment understands by Scripture to be the true, may be justly called the Doctrine of the Reformation; it follows that hardly is there any Article of Popery, for which we see so many persecutions against Subjects, and such troubles in our Parliaments, but is truly the Doctrine of the Reformation.

Ismael. Shew me some Examples of this.

Isaac. The Veneration of Relicks and Saints dead Bones, is generally believed by us to be meer Popery and Superstition, therefore we made no store of *Luther* and *Calvins* Bones, tho we know them to be as great Saints as any in the Popish Church: but Veneration of Relicts and Saints Bones, is the Doctrine of our Reformation; for whatever is set down and commended by our Common Prayer Book, must be undoubtedly esteemed our Reformed Doctrine and Practice, and our Common Prayer Book, printed since our Kings happy Restauration, in its Kalendar sets down a day to the Translation of S. *Edward* King of *Saxons* Body in the month of *June*, and dedicates another to the Translation of the Bodies of S. *Martin* and *Swithin*, in the month of *July*.

The Veneration and use of the sign of the Cross, is flat Popery in the Judgment of all our Congregations; yet any Reformed Child may laudably and piously use it; whereas our Common Prayer Book in *the Administration of Baptism*, commands the Minister to use it, saying, *We sign him with the sign of the Cross, in token that hereafter he shall not be ashamed, to confess the Faith of Christ crucified, and manfully to fight under his Banner against Sin, the World and the Devil.* And

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in our Kalender, printed ſince his Majeſties Reſtauration, it's called the Holy Croſs.

Our Congregations generally believe, it's Popery to keep Holy-days (except the Sabboth day) and Saints days; to faſt Lent, *Vigils*, commanded, Ember-days, and Fridays; and all this is recommended to us in our Common Prayer Book, and the Miniſter is commanded, in the *Adminiſtration of the Lords Supper*, to publiſh the Holy-days of the week, and exhort us to Faſt; and ſurely, he is not commanded to teach, or exhort us to any thing, but to the Doctrine of the Reformation: it's true, the Students of our Colledges of *Oxford* and *Cambridge*, are much troubled with ſcruples in this point: theſe *Pauperes de Lugduno*, are compelled to faſt all Fridays throughout the year; and it's not hunger that makes them complain, but tenderneſs of Conſcience, becauſe they fear it's Popery.

It's a Popiſh error, we ſay, to believe that *Pennance*, or our penal works of Faſting, Almſdeeds, or corporal anſterities, can avail and help for the remiſſion of our ſins, and ſatisfying Gods Juſtice: No, we ſay, penal works ſerve for nothing, all is done by *Repentance*; that's to ſay, by ſorrow of heart for having offended God. This is the Doctrine of *Danæus*, *Willet*, *Junius* and *Calvin*, who ſays *Francis*, *Dominick*, *Bernard*, *Antony*, and the reſt of Popiſh *Monks* and *Fryars*, are in Hell for their auſteritics and penal works. for all that, you may very well believe, and it's the Doctrine of the Reformation, that *Pennance* and penal works, do avail for the remiſſion of our ſin, and are very profitable to the ſoul; for, our Common Prayer Book in the *Commination againſt ſinners*, ſays thus, *In the Primitive Church, there was a Godly Diſcipline, that at the beginning of Lent, ſuch as were notorious ſinners, were put to open pennance, and puniſh'd in this World, that their Souls may be ſaved in the day of the Lord.* And our Common Prayer Book wiſhes,

wiſhes that this Diſcipline were reſtored again; and ſurely it does not wiſh that Popery were reſtored; therefore it's no Popery to ſay, that Pennance, or Penal works, do ſatisfy for our ſins in this World, and avail to ſave us in the other.

Iſmael. I know many of our Congregation miſlike much our Common Prayer Book, for theſe Popiſh Tenets; but what do you ſay of the grand errors of Popery, can a man be a true Child of the Reformation, and yet believe the *Popes Supremacy*; deny the *Kings Supremacy*; believe *Tranſubſtantiation* and *Communion in one kind*; are theſe Tenets the Doctrine of the Reformation, or conſiſtent with its principles.?

Iſaac. The Kings Supremacy is undoubtedly the Doctrine of the Reformation, becauſe it's judged by the Church of *England* to be of Scripture, yet not only the *Quakers*, *Presbyterians*, *Anabaptiſts*, and other Congregations, judge it's not of Scripture, but as erroneous a Tenet as that of the Popes ſupremacy; *Calvin 6. Amos*, ſays, *They were unadviſed people and Blaſphemers, who raiſed King* Henry *the* VIII. *ſo far as to call him the head of the Church*; but alſo that no Civil Magiſtrate can be the head of any particular Church, is the Doctrine of the *Centuriators*, *cent. ſept.* pag 11. of *Cartwright*, *Viretus*, *Kemnitius*, and many others; who doubts then but that in the principles and Doctrine of the Reformation, you may deny the Kings Supremacy, tho' the Church of *England* believes it. The Popes Supremacy is the Doctrine of Popery, who doubts it? but it's alſo the Doctrine of the Reformation, for many of our Eminent Doctors have judged it to be the Doctrine of Scripture, as *Whitgift* (a) who cites *Calvin*, and *Muſculus* for this opinion; but it's needful we relate ſome of their expreſs words, *I do not deny*, ſays *Luther*, (b) *but that the Biſhop of* Rome, *is*,

a *In Defenſ. &c. pag.* 373. 70. *&* 395. b *In Reſponſ. tredecem. Propoſ.*

is, has been, and ought to be the first of all; I believe, he is above all other Bishops, it's not lawful to deny his Supremacy: Melancton c says no less *that the* B. *of Rome is above all the Church, that it is his office to govern, to Judge in controversies, to watch over the Priests, to keep all Nations in conformity and unity of Doctrine*: Somaisius, d *The Pope of* Rome *has been without controversie the first Metropolitan in* Italy, *and not only in* Italy, *nor only in the* West, *but in all the World, the other Metropolitans have been chief in their respective districts, but the Pope of* Rome *has been Metropolitan and primate, not only of some particular Dioceſs, but of all.* Grotius e has expreſly the ſame Doctrine, and proves this ſupremacy belongs to the Pope *de Jure Divino.* I pray conſider if theſe Doctors be not men of ſound judgment, and of eminent learning and credit in our Reformation, and if our Doctrine be Scripture as ſuch men underſtand it, conſider, I ſay, with what Juſtice can this Doctrine be called Popery more than Reformed Doctrine.

As for Tranſubſtantiation, it contains two difficulties; firſt, if the Body of Chriſt be really in the Sacrament; and this real preſence, the *Lutherans* defend to be the Doctrine of Scripture, as well as the Papiſts; why then ſhould it be called Popiſh, more than Reformed Doctrine? The ſecond is, if the ſubſtance of Bread be in the Sacrament together with Chriſts Body: *Lutherans* ſay it is, *Papiſts* ſay it is not, but that there is a Tranſubſtantiation, or change of the whole ſubſtance of Bread, into the Body of Chriſt; but hear what *Luther* f ſays of this that we call Popiſh Doctrine? *I give all perſons liberty to believe in this point, what they pleaſe, without hazard of their Salvation, either that*

c *In Epiſt. ad Card. Belay Epiſc. Parienſ.* d *In Tract. Euchar. ad p. Sermondum.* e *In Annot. ſuper Novum Teſtam. cap.* 10. *Matth. & ſæpe alibi.* f *To.* 1. *Edit. Jonah. l. de capt. Babyl.*

that the Bread is in the Sacrament of the Altar, or that it is not; would *Luther* have given this liberty if Tranſubſtantiation had not been the Doctrine of the Reformation as well as any other? *Calvin* g alſo and *Beza* h affirm, that *Luthers* Doctrine of the coexiſtence of Chriſts Body and the Bread, is more abſurd than the Popiſh Doctrine of the exiſtence of the Body alone; if therefore we be true Reformed, and ſafely believe the Doctrine of *Luther*, which is the moſt abſurd; much more will we be of the Reformation, by believing that of the Papiſts which is leſs.

Communion in one kind, is the Doctrine of the Reformation, no leſs than Communion in both; for beſides that *Luther* ſays, *i They Sin not againſt Chriſt who uſe one kind only, ſeeing Chriſt has not commanded to uſe both*; and again, *k tho' it were an excellent thing to uſe both kinds in the Sacrament; and Chriſt has commanded nothing in this as neceſſary, yet it were better to follow peace and unity, than to conteſt about the kinds*, but alſo *Melanchthon*; *l* who in the opinion of *Luther* ſurpaſſes all the Fathers of the Church, expreſly teaches the ſame Doctrine: and the Church of *England* Statute 1. *Edward* VI. commands, *That the Sacrament be commonly adminiſter'd in both kinds, if neceſſity does not require otherwiſe*; mark, he ſays, but *commonly*, and that for ſome neceſſity it may be received in one; laſtly, the ſufficiency of one kind in the Sacrament, is plainly ſet down by our Reformed Church of *France*, in her Eccleſiaſtical Diſcipline, printed at *Saumur*, chap. 12. art. 7. *The Miniſter muſt give the Bread in the Supper to them, who cannot drink the Cup, provided it be not for contempt.* And the reaſon is becauſe

g *Admonit. 2. ad Weſtph. defenſ. 2. Oxthod. fit.* h *Lib. de cæna Domini.* i *Lib. de capt. Babyl. c. de Euchar.* k *Epiſt. ad Babemos in declarat. Euch. & in ſerm. de Euch.* l *In Concil. Theol. ad March. Elect. de uſu utriuſque ſpeciei*; *pag.* 141.

cauſe there are many who cannot endure the taſte of Wine; wherefore it often happens among them, that ſome perſons, do take the Bread alone; and truly if ſome of our Miniſters in *England*, do not give better Wine than they are accuſtomed, who very irreverently ſerve that Holy Table with naughty traſh, it's much to be feared, that our flock will alſo petition to be diſpenc'd with in the Cup; becauſe there are ſome of ſo delicate Palats, that they cannot endure the taſte of bad Wine. Now, you may admire the injuſtice of the Papiſts in Condemning our Reformed Doctrine and Doctors as Hereticks, whereas thoſe Tenets are believed by many of us, as well as by them; *and* the groundleſs ſeverity of our Congregations in exclaiming againſt that Doctrine; it being the Doctrine of the Reformation, whereas ſo many eminent men of our own, judge it to be of Scripture.

Iſmael. Whereas I ſee people perſecuted by the Church of *England* for theſe Tenets, I can hardly be perſwaded they are the Doctrine of the Reformation: at our next meeting we will purſue this diſcourſe, the Bell rings for Morning Prayers, A Dieu.

Seventh Dialogue.

ISAAC. You come from Church, as I gueſs by the Common Prayer Book I ſee in your hand, I pray let me ſee the Kalender of it, if it be *a la mode nouvelle*, which was made by the Church of *England*, ſince his Majeſties Reſtauration.

Iſmael. Why? have you met any thing in it, which ſhocks you?

Iſaac. Shock me? No Doctrine or practice of any Congregation, or man of ſound Judgment of our

Church can ſhock me; you know, I plead for liberty to believe and practice as each one judges by Scripture to be true and good. But I obſerve in your Kalender, you have a day conſecreated to S. *Anne* in the month of July; I would gladly know, what *Ann* is this, which the Church of *England* honours ſo much?

Iſmael. It's *Ann*, the Mother of the Virgin *Mary*.

Iſaac. Is't poſſible? I thought it was *Ann Bolen* the Mother of our Virgin *Elizabeth*: I am ſure the Church of *England*, is more obliged to Her, than to the other: but as you have put here the Mother of the Virgin *Mary*, why did not you put in alſo *Elizabeth* mother of the great Baptiſt; and the Angel *Gabriel*, as well as *Michael*?

Iſmael. I know not indeed.

Iſaac. Nor do I know, if it be not, becauſe that *Elizabeth* and *Gabriel* made the Popiſh *Ave Maria*, as Scripture relates; but can you tell, as the Church of *England* put in your Kalender, S. *George*, S. *Andrew* and S. *David*, Patrons of *England*, *Scotland* and *Wales*; why did not ſhe put in S. *Patrick* Patron of *Ireland*?

Iſmael. I can't tell, what may be the reaſon, think you?

Iſaac. I know not, if it be not that he forfeited his place for his Purgatory; for tho the others were as deep in Popery as he, (if we believe the Papiſts,) but the Parliament paſs'd an Act of Indemnity for *England*, *Scotland* and *Wales*, after the Kings return to his Kingdoms; and thereby the ſin of Popery was forgiven to their Patrons, and no Act of Indemnity was paſt for *Ireland*, whereby *Patrick* is ſtill guilty; if it be not, that the *Seven Champions of Chriſtendome* tell us S. *Patrick* was S. *George* his Footman, and it was not thought good manners, to put him in the ſame rank with his Maſter.

Iſmael. For ſhame, if not for piety, forbear, I can

cannot endure to sully Sacred things with profane Ralleries; the Kalender is a holy institution of the Church, and ought to be reverenc'd.

Isaac. And so is *Episcopacy*, *Surplices*, *Bells*, *Organs*, and *Corner Caps*; yet I hope you will give *Presbyterians*, *Anabaptists*, *Quakers*, &c. leave to laugh at them: and be still as good Children of the Reformation as you, if you esteem them to be Sacred and Holy, reverence and honour them, I commend you for it, if others judge otherwise let them follow their humour; *each one as he fancies, says the Fellow kissing his Cow*; this is the Holy Liberty of the Reformation, Scripture as each one understands it.

Daniel. Let us return to our last discourse; how is it possible, that those Tenets of Popery, should be the Doctrine of the Reformation, whereas we see the Church of *England* so severely persecute the Professors of them?

Isaac. Do you think a Doctrine is not of the Reformation, because it's denyed by the Church of *England*? or because she persecutes the Professors of it? do not they persecute all *non Conformists*, as well as *Popery*? persecution is no proof of a Doctrine to be bad; it's but the effect of a blind zeal armed with power: for to know certainly if a Doctrine be of the Reformation, you must try it by our test of Rule of Faith, which is the written Word of God, and whatever any man of sound Judgment, of a sincere and humble heart judges to be contained in Scripture, or an indubitable consequence out of it; that man, may believe that Doctrine, let all others Judge of it as they list, and by so believing will be a true Child of the Reformation; wherefore since that the Church of *France*, that of *England* in *Edward* the VI. time, *Luther*, *Melancthon*, *Grotius*, and the other Authors I quoted, do Judg' Transubstantiation, Popes Supremacy, and Communion in one kind to be the Doctrine of Scripture:

we muſt call it the Doctrine of the Reformation; and if you judge as they did, you may believe the Doctrine and be ſtill of the Reformation, as well as they.

Iſmael. Can you ſhew me any other Tenet of Popery, which you can call the Doctrine of the Reformation.

Iſaac. Alas! you can hardly ſhew me any Tenet of Popery, but what is it's Doctrine; what Doctrine more *Popiſh* than that of Confeſſion and Abſolution from ſins? yet it's as truly the Doctrine of the Reformation, as Figurative Preſence: for not only (*a*) *Lobechius*, b *Altamerus*, c *Sacerius* and d *Melancthon* ſays, *it's a Sacrament*: but the Church of *England* in our Common Prayer Book, declares that Prieſts have not only the power of declaring their ſins to be forgiven to the Penitents, but alſo the power of forgiving them: and ſets down the form of Abſolution, which the Miniſter is to uſe, *Our Lord Jeſus Chriſt, who left power to the Church to abſolve all ſinners which truly repent, of his mercy forgive thee and thine offences; and I by his Authority committed unto me, do Abſolve thee from all thy ſins:* The Miniſter of the Dioceſs of *Lincoln* in their *Survey of the Book of Common Prayers*, checkt this Doctrine as Popery, and petitioned to have it blotted out; but could not prevail; whereby we are given to underſtand, it's the Doctrine of the Reformation.

It's Popery, we ſay, to call Extream Unction, Confirmation, and Holy Order of Prieſt-hood, Sacraments: and who can juſtly deny all this to be the Doctrine of the Reformation? for *Calvin* e ſays, *I confeſs, the Diſciples of Chriſt did uſe Extream Unction as a Sacrament; I am not*, ſays he, *of the opinion of thoſe*,

a *In Diſput. Theol. pag.* 301. b *In Conciliat. loc. Scrip loco.* 191 c. *In locis Comm. To* 1. *de Poteſt. Eccl.* d *In Apol. Confeſ. Aug. art.* 13. *& lib. pag.* 234. e *In* 5. *Epiſt. Luc. v.* 4.

thoſe, who judge it was only a Medicine for corporal diſeaſes: Calvin f alſo, and with him our Common Prayer Book and all our Divines ſay, a Sacrament is nothing elſe, but a Viſible ſign of the inviſible Grace we receive by it; and they ſay with g *Powel*, h *Hooker* and others, that this definition fits exactly Confirmation, wherefore the Miniſters of the Dioceſs of *Lincolne*, checkt the Common Prayer Book, for giving the Difinition of a Sacrament to Confirmation. i *Melanchthon*. k *Bilſom*, l *Hooker* and m *Calvin* expreſly teach, that the Order of Prieſthood, is a Sacrament. And when men of ſo eminent Judgment of our Reformation teach this to be the Doctrine of Scripture, who doubts but that it is of the Reformation.

Iſmael. By this, you deſtroy the Doctrine of the Reformation, of two Sacraments only.

Iſaac. Deſtroy it? God forbid: Becauſe the Church of *England* ſays, there are but two Sacraments, I ſay it's the Doctrine of the Reformation, there are but two, and becauſe ſo many eminent Men judge by Scripture there are more, I ſay it's the Doctrine of the Reformation there are more, that's to ſay ſix, Baptiſm, Confirmation, Euchariſt, Pennance, Extream Unction and Holy Order: and very likely our Biſhops and Miniſters, for their Wives ſake, will not ſtick to grant that Matrimony alſo is a Sacrament.

Iſmael. But can you ſay, that Prayers to Saints and Images, Prayers for the dead, and Purgatory, are not meer Popery, and in no wiſe the Doctrine of the Reformation?

Iſaac. Without doubt, thoſe Tenets are Popery; but all the World knows, the *Lutherans* uſe Images in

f *Lib.* 4. *Inſt. c.* 14. *ſect.* 5. g *In modeſt. Examin.* h *In Eccl. Polit. l.* 5. *ſect.* 66. i *In locis Commun. tit. de Numero. Sacram.* k *In perpet. Regim. pag.* 109. l *In Eccl. Polit. lib.* 5. *ſect.* 77. m *Lib.* 4. *Inſt. c.* 29.

their Churches and pray before them; and the Holy Synod of *Charenton* has declared, as he was ſaid in our firſt Dialogue, that the *Lutherans* have nothing of Superſtition or Idolatry in their manner of Divine Worſhip; this is alſo the Doctrine *n* of *Facobus*, *Andreas*, *o Brachmanus*, *p Kemnitius*, *Luther* and *Brentius* quoted by *Beza*, *q* and why ſhould not a Doctrine Judged by ſuch eminent Men to be of Scripture, be called the Doctrine of the Reformation? Prayers for the dead and Purgatory, is Popery confeſſedly; but alas! it is taught expreſly by *Urbans*, *Regius r Pucer*, *ſ Zuinglius*, *t Melancthon*, *u Luther*, *x* the Common Prayer Book in King *Edwards* time printd 1549. And many others of our learned Doctors, and what can you call more properly the Doctrine of the Reformation, than what ſuch Men teach to be the Doctrine of Scripture: And tho our Brethren, *Quakers*, *Anabaptiſts*, *Presbyterians* and *Proteſtants*, Judge Prayers to Angels and Saints to be nothing elſe but Popery: yet our Common Prayer Book has the ſame Collect or Prayer to Angels in S. *Michael's* day, that the Popiſh Maſs Book has, and deſires that the Angels *may ſuccour and defend us on earth*; and Prayers to, and interceſſion of Saints is taught by *Luther*, *y Bilneus* and *Latimer* quoted by *Fox*, *z* and conſequently it's the Doctrine of the Reformation.

Iſmael. If all theſe *Popiſh* Articles may be ſafely believed by the Reformation, and be the Doctrine of our Reformed Church, as well as of Popery; what difference then betwixt us and Popery; or why are we called a Reformation of Popery, or why did we ſeparate from them? *Iſaac.*

n Epit. Colloq. Montisbel. *o In Centur. Exercit. Theol. pag.* 270. *p Exampar* 4. *q In reſponſ. ad acta Colloq. Montisbel. gat. par.* 2. *in Præfas.* *r In lo is Commur. c.* 18. *&* 19. *ſ Inſcrip. Angl. pag.* 450. *t To.* 1. *in Eupian. Art.* 90. *& Art.* 60. *u In Apolog. Confeſ. Aug.* *x To* 1. *Wittem. in reſol. de Indul. concl.* 15. *y Epiſt. ad Spalat.* *z Acts and Mon. pag.* 462. *&* 312.

Iſaac. I have told you already, that our difference from Popery, is not, becauſe we muſt deny what they believe, for we believe as well as they the Unity and Trinity of God, the Incarnation of his Son, *&c.* but in this, that the Papiſts believe becauſe the Pope and Church ſays, this is true revealed Doctrine; but we believe not becauſe any Church, Pope, or Doctor ſays ſo, but becauſe we our ſelves judge by Scripture it is ſo; for if a Papiſt did ſay, *I do not believe this is a revealed Truth, becauſe the Pope and Church ſays it is, but becauſe I find by Scripture it is*; he would be no Papiſt; believe then whatever Doctrine you will, either *Popery*, *Judaiſm*, *Proteſtancy*, *Arianiſm*, or what elſe you pleaſe, provided you judge by Scripture it is true, and that you believe it, not becauſe this or that Church, Congregation, or Doctors believe it, but becauſe your ſelf judges it be true, you'll be a true Child of the Reformation: And this is the reaſon why we are called a Reformation, and why we ſeparated from them, becauſe they would have us take for our Rule of Faith Scripture as interpreted by them, and believe not what we judge to be the Doctrine of Scripture, but what they judge; and this is alſo the Reaſon why *Presbyterians* are jealous with the Church of *England*; why *Anabaptiſts* forſake *Preſbyterians*; why theſe are forſaken by *Quakers*, becauſe each one would have the World judge as they do, and perſecute and trouble one another, which is quite againſt the Spirit of the Reformation, for whereas our Rule of Faith is no Church, Congregation, or man, but Scripture as each one underſtands it; it follows that by our principles, every one muſt be permitted to believe whatever he pleaſes, and by ſo doing, he will be a true Child of the Reformation.

Iſmael. The Church of *England* nor any of our Congregations, will never believe any of thoſe Popiſh Tenets.

Iſaac

Iſaac. The time may come that they may believe them all, and be ſtill as good Reformers as now they are? For if the Pope and his Church ſhould to morrow deny and excommunicate thoſe Tenets, which now they ſo ſtedfaſtly believe, (and I hope they will ſome day,) then it would be a pious and virtuous action in all Reformed Children, to believe them all, as much as now they deny them: And let us pretend what other reaſons we pleaſe, but it's very certain that the ſtrongeſt reaſon we can have to deny thoſe Articles, is becauſe the Pope and his Church believes them, and conſequently, if the Popiſh Church would but deny them, we might and ought to believe them, you will think this a Paradox; but liſten to our Apoſtolical and Divine *Luther*: (a) *If a general Council*, ſays he, *did permit Prieſts to marry, it would be a ſingular mark of Piety, and ſign of Godlineſs, in that caſe to take Concubines, rather than to marry in conformity to the Decree of the Council, I would in that caſe command Prieſts not to marry under pain of damnation.* And again he ſays; b *If the Council ſhould Decree Communion in both kinds; in contempt of the Council, I would take one only kind or none.* See theſe words of *Luther*, quoted by our learned *Hoſpinian*, c and *Jewel*, d and ſee it's not only my Doctrine but of great *Luther*, that in caſe the Pope and Council deny all the Tenets they now believe; we may, and it will be a pious, godly action to believe them, and make as many Acts of Parliament for them, as now we have againſt them. But what's the matter? Methinks you become pale, ſomething troubles you, ſpeak, what is't?

Iſmael. It's the horror I conceive againſt your diſcourſe, my countenance cannot be in a calm, when my mind is in ſuch a ſtorm and confuſion: purſue no more,

a *To.* 2. *Germ. fol.* 214. b *De formula Miſſa & To* 3. *Germ.* c *In Hiſtor. Sacram. par.* 2. *fol.* 13. d *In replica at. Hardingum.*

more, you ſaid enough that I ſhould curſe the day I have ever ſeen you, or heard that which you call *Holy Liberty*, which is but a proſtitution of Conſciences, a profanation of all that is ſacred, and an open gap to all impiety in Doctrine and Manners: But I hope the Lord has given me that profound reſpect and attach to our Holy Reformation, that I ſhall not be beaten from it by all your engines, able to inſpire a contempt and hatred of it to any weak Brother, for who would live a moment in it, if ſuch impious Tenets, ſuch ſcandalous and blaſphemous Doctrines were of it, or were unavoidable ſequels out of its principles: No, no, the principles of the Reformed Church are ſound and Orthodox, and no Doctrine can follow from them, but what's pure and true.

Iſaac. Let me tell you, I have as tender a love for the Reformation as you: And I will maintain the Holy Liberty I aſſert, cannot juſtly be called a proſtitution of Conſciences; for, you dare not deny but this is an Orthodox and ſound principle, that our Rule of Faith is Scripture as each perſon of ſound Judgment underſtands it; that it is lawful for each perſon of ſound Judgment to read it, to give his Judgment of the true ſenſe of it, and to believe and hold that ſenſe of it, which he thinks in his Conſcience to be true; is there any proſtitution of Conſciences in this Doctrine? Or is it not the Doctrine of our Reformation?

Iſmael. All this is true, the proſtitution of Conſciences lyes not there, but in the ſcandalous and blaſphemous Tenets, which you pretend that follow out of that Rule of Faith.

Iſaac. But you wrong the Reformation in calling ſuch Tenets blaſphemies and ſcandals: For ſince our Rule of Faith is Scripture as each perſon of ſound Judgment underſtands it; if this Rule of Faith be good and ſound, if it be Religious and Holy, any Doctrine that is conformable to this Rule, muſt be good, ſound, reli-

religious and holy; this being our Rule of Faith and Manners, it's clearer than day light, that all and each Tenet which I rehearſed in all my former diſcourſes, are conformable to our Rule of Faith; for our Rule is *Scripture as each Man of ſound Judgment underſtands it.* Our Doctrine therefore muſt be, *what any Perſon of ſound Judgment underſtands to be the Doctrine of Scripture.* This is an evident ſequel out of that Principle, and whereas there is not one Tenet of all thoſe which I rehearſed, whether they concern Doctrine or Manners; but was Judged by the Doctors, which I cited for it, to be the Doctrine of Scripture; it follows unavoidably, that there is not one Tenet of them but is the Doctrine of the Reformation: Therefore you muſt be forced to either of theſe two; either to ſay that our Rule of Faith, by which ſuch Doctrines are warranted, is naught, wicked and ſcandalous, and leads to a proſtitution of Conſciences and Manners; or that all thoſe Tenets, are good, ſound, pious, and no proſtitution or corruption of our Conſciences: For, pick and chooſe out the Doctrine which you think to be the moſt wicked and ſcandalous of all thoſe I rehearſed; you cannot deny, but that it was taught by the Author I quoted for it and Judged by him, to be the Doctrine of Scripture. And if no Doctor hitherto had believed it, you or I, or ſome other Perſon of ſound Judgment, may Judge it to be the Doctrine of Scripture; Either of both, then you muſt be conſtrained to grant. Or that the Doctrine of the Reformation, is not what each Perſon of ſound Judgment underſtands to be the Doctrine and ſenſe of Scripture, which is as much as to ſay, that our Rule of Faith muſt not be Scripture as we underſtand it, but that we muſt believe againſt our own Judgment and Conſcience, what others ſay is the Doctrine and ſenſe of Scripture: Or you muſt grant that all and each of thoſe Tenets I rehearſed, is the Doctrine of the Reformation, tho you, or this,

or

or that Man may Judge them to be blaſphemies and ſcandals.

Iſmael. I confeſs our Rule of Faith in the Reformation is Scripture as each Perſon underſtands it; for all our reformed Churches, with the Church of *England*, in her 39 Articles do give us this Rule of Faith. I confeſs conſequently out of this Principle, that we muſt not believe what Doctrine or ſenſe of Scripture others Judge to be true and Orthodox, if we do not our ſelves Judge it to be ſuch, for we muſt not be forced to believe againſt our Judgments: Laſtly I confeſs we may ſafely believe, whatſoever Doctrine we ſeriouſly Judge to be the Doctrine of Scripture, but provided, that ſuch a Tenet or Doctrine be not plainly againſt Scripture, and be not plain and downright impiety and blaſphemy.

Iſaac. And in caſe you, or the Church of *England*, *Rome*, *France*, or *Germany*, Judges a Doctrine to be blaſphemous and againſt Scripture, and *Luther*, or *Calvin*, or I, or another, Judges it is good Doctrine and conformable to Scripture, to which Judgment muſt I ſtand? Muſt I believe yours againſt my Conſcience and Knowledge? Or muſt not I believe my own? Is it not the Principle and practice of our Reformation, that I muſt believe what I judge in my conſcience to be Scripture, and not what others judge, if they judge the contrary? When *Luther* began the Reformation, did not almoſt all Chriſtians and the whole Church believe Purgatory and Prayers to Saints to be the Doctrine of Scripture? And did not he very commendibly deny it againſt them all, becauſe he Judged by Scripture it was not? Will a *Presbyterian* believe Epiſcopacy, becauſe the Church of *England* ſays it's the Doctrine of Scripture? No, but deny it becauſe himſelf Judges it is not.

Iſmael. It's true, each one may lawfully believe what himſelf Judges to be the Doctrine of Scripture, pro-

provided he be a Godly well intentioned Man, humble and meek in ſpirit; provided ſecondly, that what he underſtands to be the ſenſe and Doctrine of Scripture, be not abſurd and impious in the Judgement of all the reſt of the Faithful: For let a man be ever ſo learned and Godly; if he gives an Interpretation of Scripture which is denied by all the Church, he muſt not be followed.

Iſaac. Your firſt Proviſo is very good, and I hope you will meet no Doctor of all thoſe I quoted for thoſe Tenets, which you call Blaſphemies, who was not a learned, godly, humble, and well intentioned Man, who will be ſo bold as to deny it of *Luther*, *Calvin*, *Beza*, *Zuinglius*, &c.? Your ſecond Proviſo is not Juſt, and in it you overthrow the whole Reformation, and our Rule of Faith; for this being as you granted, Scripture as each perſon of ſound Judgments underſtands it; whatever Interpretation or ſenſe any man of ſound Judgement underſtands to be of Scripture, he may ſafely aud piouſly believe it, tho' all the reſt of the World ſhould judge it to be impious and blaſphemous, otherwiſe our Rule of Faith, muſt not be Scripture as we underſtand it, but as it is underſtood by others: And whereas no Tenet of all thoſe I rehearſed, but was judged to be the ſenſe and Doctrine of Scripture, by ſome of thoſe eminent Doctors I quoted, it follows they might have ſafely believed them; and if you or I Judge as they did, we may alſo believe as they did, and be ſtill of the Reformation.

Iſmael. It's wicked and pernicious to ſay any particular perſon may believe his own private ſenſe and interpretation of Scripture, if it be Judged by all others to be naught; and therefore the Church of *England* prudently and wiſely, puts a ſtop and bridle to the extravagant and rambling imaginations of particular perſons; they muſt conform themſelves, and believe bnt what the Church Judges may be ſafely believed.

Iſaac,

Isaac. Pray Sir, since when is it commendable to constrain Mens Judgements to believe, not what each one thinks best, but what the Church thinks may be safely believed? Was this commendable in the beginning of our Reformation, when our blessed Reformers began to teach their private Judgments against the Church then establisht? If it was then the Church of *Rome* is to be commended, for persecuting and excommunicating our first Reformers; and if this was not, nor is it not commendable in the Church of *Rome* why is it commendable in the Church of *England*? This is a piece of *Popery*, whereof the Church of *England* is Guilty, and for which all our Congregations are jealous of her: Be it known to you, our other Congregations, *Lutherans*, *Calvinists*, *Anabaptists*, &c. are as truly and Godly Children of the Reformation as the Church of *England*; and they will not submit to that Popish Tyranny, nor suffer any curb to their Judgments, but will have our Rule of Faith to be but Scripture, and each one to understand, and believe it, as he thinks best in the Lord.

Ismael. I confess, other Congregations will admit no such curb, nor bridle to their Judgments, but follow Scripture as they understand it; but the Church of *England* has a reverent regard for the sense and Interpretation of it given by Primitive ages, Fathers and Councils, and that we prefer before the private Interpretations of particular Persons.

Isaac. And just so saith the Popish Church to *Luther* and our first blessed Reformers, and if that had been well done; we should have had, neither Protestancy nor any other Reformation: But you confess at least, that the Rule of Faith in all other Congregations, is but Scripture as each Person understands it, and each Person may consequently believe his own sense of it, and deny the sense of any other if he does not like it: Then you must confess, that in all other

Congregations, except the Church of *England*, any Reformed Child may believe any ſenſe and Doctrine, which any Perſon of ſound Judgment Judges to be Scripture, if himſelf likes it, tho all the reſt of the World may think it naught; and whereas you cannot deny, but that all and each Doctor quoted by me for thoſe Tenets, which you call Blaſphemies, were ſound and able Judgments; you muſt confeſs, that it is a neceſſary ſequel out of their Rule of Faith, that in all other Congregations they may piouſly and ſafely believe all thoſe Tenets, and be ſtill true Children of the Reformation.

Iſmael. I confeſs if they ſpeak coherently and ſtand to their Principles, they may believe them ſafely; but as I hate thoſe Blaſphemous Tenets, I abhor and deteſt alſo that Principle and Rule of Faith of other Congregations, from which ſuch Tenets are unavoidable ſequels.

Iſaac. Good *Iſmael*, you forget what you have hitherto all along avowed, and you are quite aſtray from the Doctrine of the Reformation: You have often granted me, that our Rule of Frith is Scripture, not as this or that Congregation, Doctor, or Church, but as each Perſon of ſound Judgment underſtands it; and now you tell me you hate and deteſt that Rule, becauſe that out of it, there follow ſtrange and blaſphemous Tenets? You ſay, the ſenſe and Interpretation of the primitive ages, Church and Fathers muſt be preferred before the Interpretation of any private Perſon or Congregation; and what think you of our whole Reformation, and particularly of our 39. Articles of the Church of *England*, which allow no other Rule of Faith, but *Scripture as each Perſon of ſound Judgment underſtands it*? What ſay you of *Luther*, *Calvin*, *Beza*, and the reſt of our firſt Reformers, who preferred their own private ſenſe and Interpretation of Scripture,

ture, before that of the whole Church? What ſay you to the *Presbyterians*, who prefer their own ſenſe and Interpretation of the Bible, before that of the Church of *England*? What ſay you of all the Congregations of the Reformed Church, each one of which, holds it's ſenſe and Doctrine of Scripture, different from all the reſt? I grant, there ought to be a reſpect for the Judgment and Interpretation of the Text, given by the Primitive Church and Fathers; but if a Doctor, or Man of ſound Judgment, repleniſht with Gods Spirit, reads Scripture with an humble Heart, and pure Intention, and Judges by it, that Bygamy is lawful; that there is no Myſtery of three Perſons in one Divine Nature; that Chriſt deſpaired on the Croſs, &c. Tho theſe Doctrines be quite againſt the Judgment of Fathers, Church, and Councils, he may believe them, and be ſtill a true Reformed Child, becauſe he follows our Rule of Faith; and if he muſt deny theſe Articles, becauſe others decry them; then he muſt go againſt his own Judgment and Conſcience, for to conform himſelf to them, and his Rule of Faith muſt not be Scripture as each Man of ſound Judgment underſtands it; but as the primitive Ages, Church, and Councils underſtands it; and this is Popery.

Iſmael. Prethee Friend *Iſaac*, let's give over: All that your diſcourſe drives at, by what I can perceive, is either to beat me from the Reformation, by ſhewing me the abſurdity of its Rule of Faith; or oblige me to believe ſcandalous and blaſphemous Tenets, a neceſſary ſequels out of that Rule: I am a Child of the Reformation, and never will be otherwiſe.

Iſaac. The Lord, who is the Searcher of Hearts knows, you miſconſter my intentions: How can you ſay I intend to beat you from the Reforma-

tion; do not I inſiſt and perſwade you to ſtick faſt to its Rule of Faith, and acknowledge no other but Scripture, as you underſtand it? How can you ſay, I oblige you to believe falſe and ſcandalous Tenets? To the contrary, I adviſe you not to believe them, if you judge by Scripture they are falſe and ſcandalous: What my diſcourſe drives at it, that you ſhould not cenſure, blame, or call any Doctrine blaſphemous, ſcandalous, falſe, or Heretical, (Popery excepted,) for, tho you Judg by Scripture it is not true; another will Judge it to be the true ſenſe and Doctrine of the Text; and if he does, he may with a ſafe Conſcience believe it, and ought not to be blamed by you or any other for believing it; if you do not like that Doctrine, do not believe it; but let the other believe as he Judges by Scripture he may, and let every tub ſtand on its own bottom.

Iſmael. Once more I beſeech you give over; I will not diſcourſe any more with you.

Iſaac. Nay Dear *Iſmael*, I ſee you are troubled, and I will not leave you in that perplexity: Be pleaſed to liſten to three points I will propoſe unto you, and you'll not miſs to find ſatisfaction in either of them.

Iſmael. Let's hear them.

Iſaac. Will you believe Scripture, as it is Interpreted, and in that ſenſe which the Church, Councils, and Fathers propound unto you?

Iſmael. I will not be obliged to that, for I may Judge by Scripture that ſenſe and Interpretation of it, to be falſe and erroneous, and I will not be obliged to believe any thing againſt my Judgment and Conſcience; that is Popery.

Iſaac. That's well, in ſo much you follow the footſteps of *Luther*, *Calvin*, and our firſt Reformers,

mers, who would not believe what the Church believed in their time, nor regarded not what the Papiſts alledged out of the Councils and Fathers againſt them, becauſe they held themſelves obliged to believe Scripture as they underſtood it, and not as it was underſtood by others: Will you then believe Scripture in that ſenſe and interpretation which your ſelf judges to be true, tho' the Church, Councils, and all other Congregations judge it to be falſe and erroneous, and give the like liberty to all others?

Iſmael. That's dangerous; for it would follow that any man might believe without check or blame, the greateſt blaſphemies imaginable, if he Judges them to be the ſenſe of the Text.

Iſaac. Why then, ſince that the firſt does not pleaſe you, for fear of conſtraining your Judgment Papiſt-like; and the ſecond diſpleaſes you, for the ſcope it gives for to believe any thing, or nothing; your beſt way will be to lay Scripture aſide, whereas Chriſt has forgot, or neglected to appoint us ſome aſſured means for to know what ſenſe of it he would have us believe.

Iſmael. And what Religion ſhall I profeſs if I lay Scripture aſide?

Iſaac. The ſame which now you have by Scripture; that's to ſay, whatever you Judge to be the true Worſhip of God: Be ſure to profeſs a reverence for Scripture, and ſeem to believe it's the Word of God, leaſt you may ſcandalize weak Brethren; pretend always that your ſentiments are grounded upon the Text, but betwixt you and God, believe whatever you think to be true, worſhip God as you Judge he is to be worſhip'd, and that's the way to live in peace: Do you think but that thoſe Noble Spirits which they call the Wits of *England*, have a good Religion? In publick they ſpeak reverently of the Bible, but we know what they

have, and do declare in their private diſcourſes, that is but a *Romance*, or meer fiction: Do you think but that there was a Religion in *England* before it ſaw *Gregory's Emiſſaries*, *Auſtin* and his Monks? What need therefore of a Bible for to have Religion? Were not the *Swinſeldians* a religeous Congregation, and of the Reformation too, yet they cared not for Scripture, but grounded their belief upon Gods inſpiration and inward ſpeech to the heart.?

Iſmael. If I were not well acquainted with you, and had not very convincing proofs, and ſignal teſtimonies of your piety, ſolid Religioſity, and Chriſtianity, I would Judge you by this laſt piece of your diſcourſe, to be an impious *Atheiſt* or *Pagan:* and I wonder that ſo good a Chriſtian, as I know you to be, ſhould ſpeak ſo irreverently of the Bible, and ſo much in commendation of Paganiſm as you do: There was indeed a Religion in *England* before they knew what Scripture was; but that Religion was Paganiſm, which *Auſtin* and his Companions happily baniſht from our Land.

Iſaac. Happily? do you call an exchange of Paganiſm for Popery (introduced by *Auſtin*) a Happineſs? is it not generally believed in our Reformation, and moſt ſtrongly proved of late, by that incomparable Wit and Pen-man, Doctor *Stillingfleet*, that Popery has as much of Idolatry as Paganiſm: our Land therefore had in Paganiſm as good a Religion, as it received by *Auſtin* in Popery: Does not this our noble Champion, and moſt of the *Scribes* of the Church of *England* teach, that Popery is a *ſaving Religion*, that we may be ſaved in the Church of *Rome*? if Popery (not withſtanding it be Idolatry, as they ſay) be a ſaving Religion, how can they deny but that Paganiſm is alſo a ſaving Religion? what need had our Forefathers therefore to abandon Paganiſm? why was it not left in the land?

Iſmael:

Iſmael. Whatever may be ſaid of Popery, it cannot be denyed, but that *Chriſtianity* is better than Paganiſm: the expulſion therefore of Paganiſm by *Auſtin* was a Happineſs, becauſe by it *Chriſtianity* was introduced, and eſtabliſht in our Kingdom.

Iſaac. Alas *Iſmael*! if *England* had been as well informed of the merit of Paganiſm, when firſt *Chriſtianity* was preached, it had never exchanged the one for the other.

Iſmael. What, not Paganiſm, which adored a Multitude of Gods, for *Chriſtianity* which adores but one? Not Paganiſm, which adored *Jupiter*, *Saturn*, *Venus*, &c. who were Devils and Evil Spirits; or wicked Men, who cauſed themſelves to be adored, for *Chriſtianity*, which adores the only true, immortal and eternal Deity?

Iſaac. You ſpeak with the Vulgar ſort, and believe as you have been inſtructed by your Anceſtors: I confeſs, the Apoſtles, and Ancient Doctors of Chriſtianity do teach that the Gods of the Gentiles were Devils or Evil Spirits; I confeſs alſo, all the Chriſtian World ſince the firſt preaching of the Goſpel, was ſo perſwrded, grounded upon Scripture, which in ſeveral places ſays, *the Gods of the Gentiles were Devils*, grounded upon the Doctrine of the Apoſtles, and their Succeſſors the Fathers of the Church, and the World being perſwaded by the Apoſtles, by the Doctors, Fathers, and Preachers of *Chriſtianity*, that the Gods which the Pagans adored were but Devils which by forceries, and marvelous works deceived mankind, and made themſelves to be adored as Gods, all men were aſhamed to adore but Devils, forſook Paganiſm and embraced Chriſtianity. And all was but a meer Policy of Popery, to caſt ſo much dirt and calumny upon Paganiſm, and make it Gods but Devils for to introduce and eſtabliſh Chriſtianity; Doctor *Stillingfleet* in his *Charge of Idolatry againſt the Church of Rome*,

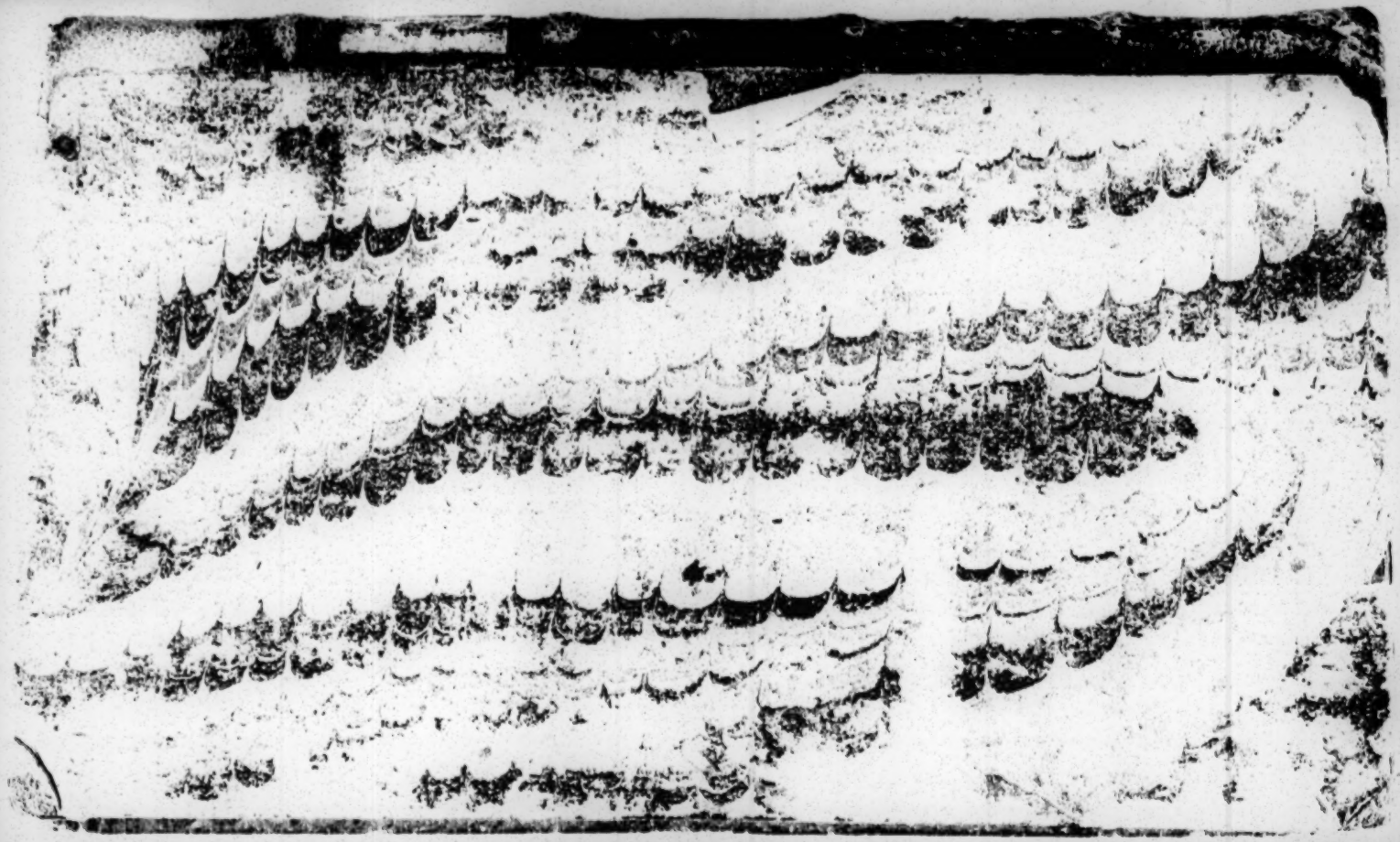
pag. 40. and 41. ſays plainly, *that the Pagans are charged with more than they were guilty of*; pag. 7. ſays that *Jupiter* adored by the Pagans; *was ſo far from being an Arch-devil, in the opinion of S.* Paul, *that he was the true God, Bleſſed for ever more:* that the Pagans adored but one ſupream and Omnipotent God, which they called *Jupiter*, and which they did believe to be neither a Devil, nor a Man, but a true, and the firſt and chiefeſt of the Gods; and that the reſt of the Gods, which they adored, they looked upon them as upon *Inferiour Deities*, and gave them no other adoration, but ſuch as the Papiſts give to their Saints.

If therefore the *Pagans* adored the true God under the name of *Jupiter*, and the other Gods but as inferior Deities, as the Papiſts do their Saints: was it not unjuſtly done by the Ancient Fathers and Teachers of Chriſtianity, to have impoſed upon the World, and made us believe the Pagans adored but Devils and Evil Spirits? Have not the Pagans Right and Juſtice on their ſide, for to plead before our Wiſe and Religious Parliament, that Paganiſm may be reſtored, or at leaſt tolerated, and *Jupiter*, with the reſt of the Gods, may be adored, as formerly they were; firſt becauſe Paganiſm is no more Idolatry than Popery, as Doctor *Stillingfleet*, Maſter *Burnet*, and other Reformed writers prove convincingly; ſecondly, becauſe that Paganiſm having been baniſh'd out of our Land upon the falſe Information of our firſt Teachers, that it was an Adoration of Devils, or Evil Spirits, and wicked debaucht men, who by counterfeited Wonders, and Cheats, gained the peoples Adoration; ſince that Doctor *Stillingfleet*, Mr. *Burnet*, and other Reformed Writers will make it out, that the Pagans adored no Devils, but *One, true Omnipotent, ſupreme God, bleſſed for evermore*, which they callled *Jupiter*, and the reſt of the Gods as in-

inferior Deities, as Papiſts do their Saints, and will prove that the Pagans were charged by the firſt D. Doctors of Chriſtianity, and by all our Anceſtors, with more than they were guilty of; why ſhould not Paganiſm be reſtored again to the Land, and heard to ſpeak for its ſelf, and Dr. *Stillingfleet* and his zealous companions be licenc'd to plead for them, and for holy *Jupiter*, ſo fouly miſrepreſented by Antiquity, as to be believed an Arch Devil, whom Dr. *Stillingfleet* will prove to have been, *a true God bleſſed for ever more.*

Iſmael. The more I diſcourſe with you, the more I am perplexed in mind; I bid you adieu, and do confeſs I carry with me from your diſcourſe a diſlike of what I have been hitherto an unſettlement in my perſwaſion, and a compaſſion of the poor Pagans, ſo unjuſtly baniſh'd from our Nation, if what Doctor *Stillingfleet* ſays, be true, he is a learned, Religious, and diligent ſearcher into Scripture; the Ancient D Drs. and Fathers of the Church reading Scripture, judged and taught, that *Jupiter* was a Devil, as well as the reſt of the Gods which the Gentiles adored; Dr. *Stillingfleet* and other Reformed D Drs. reading Scripture Judge he was no Devil, but *the true God bleſſed for evermore*; any Child of the Reformation may believe either of both, and put *Jupiter* in our Litanies, as well as JESUS Chriſt, and offer Sacrifice to him as formerly our Anceſtors did; for whatever any man of ſound Judgment Judges to be the Doctrine of Scripture, may be ſafely believed, and is the Doctrine of the Reformation: As for my part I ſee our Wiſe Parliament ſits now upon a new ſettlement of Government and Religion, and I will not reſolve upon any Religion, until I ſee what it concludes. If Dr. *Stillingfleet* be ſo zealous as to put in a good word for Paganiſm before that Religious Aſſembly, he may find Abettors, and as the Parliament cheriſhes Dr.

Oates

Oates for the extirpation of Popery, ſo it may cheriſh Dr. *Stilling fleet* for the introduction of *Paganiſm*, and the erecting of Temples and Altars for *holy Jupiter his true and evermore bleſſed God*; and if he be ſucceſsful in this undertaking, as for exchanging *Presbytery* for *Proteſtancy*, he was promoted to the Deanry of S. *Poul*, ſo by changing Chriſtianity for *Paganiſm*, he may expect to be his Holy *Jupiter's High Prieſt*, in *London Capitol*, and reign with him everlaſtingly in the other life, in caſe he believes there is another.

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